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THE FIVE LAMBETH CONFERENCES

COMPILED UNDER THE DIRECTION OF THE
MOST REVEREND
RANDALL T. DAVIDSON, D.D.,
ARCHBISHOP OF CANTERBURY



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PREFACE

THIS volume is an endeavour to put into shape for easy reference the facts about the five Lambeth Conferences which have already been held, and the text of their Resolutions and Reports. It contains very little new matter, but it brings together those parts of the books previously published under my editorship or supervision with reference to the successive decennial gatherings, and I think it contains all that is really necessary for those who, when attending the approaching sixth Conference, desire to be abreast of what has been said and done on the previous occasions. It has been compiled under my direction by Miss Honor Thomas. Her handiwork appears to me to be accurate and her arrangement lucid. Previous experience has shown the value of such a compendium; and this volume, with its careful index, can be trusted by those within or without the Conference who desire to be correctly informed.

RANDALL CANTUAR :

Lambeth,

December, 1919.

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PART I
NARRATIVE



THE FIVE LAMBETH CONFERENCES

PART I

NARRATIVE

CHAPTER I

THE FIRST CONFERENCE, 1867

PERHAPS it is not too much to say that a decennial Conference of the Bishops of the Anglican Communion, under the presidency of the Archbishop of Canterbury, has now become a recognised part of the organisation of our Church, and the general attention which has been directed to the third of these Conferences seems to afford a suitable opportunity for recalling the history and doings of the earlier gatherings of 1867 and 1878.

The first official step in connection with the assembling of such a Conference was taken, not in England, but in Canada. The notion had, indeed, been "in the air" for many years,¹ both in England and abroad, and the final impulse which brought about a Conference was eminently significant of the changed conditions of the Church.

It arose, strange to say, from the interest awakened in North America by the Church affairs of South Africa.

At the Provincial Synod of the Canadian Church, held

¹ A reference to some of the earlier suggestions on the subject will be found in the *Guardian* of June 19th, 1878, p. 857.

on September 20th, 1865, it was unanimously agreed, upon the motion of the Bishop of Ontario, to urge upon the Archbishop of Canterbury and the Convocation of his Province that means should be adopted "by which the members of our Anglican Communion in all quarters of the world should have a share in the deliberations for her welfare, and be permitted to have a representation in one General Council of her members gathered from every land."¹

To a more personal appeal which accompanied this address, Archbishop Longley replied in guarded terms. "The meeting of such a Synod," he said, "is not by any means foreign to my own feelings. . . . I cannot, however, take any step in so grave a matter without consulting my episcopal brethren in both branches of the united Church of England and Ireland, as well as those in the different colonies and dependencies of the British Empire."

In May, 1866, the Convocation of Canterbury appointed a Committee to "consider and report upon" the Canadian address, and the whole subject was fully debated in Convocation in the following spring. Obvious difficulties and dangers were suggested, but in the end the Lower House conveyed to the Archbishop of Canterbury "a respectful expression of an earnest desire that he would be pleased to issue an invitation to all the Bishops in communion with the Church of England to assemble at such time and place, and accompanied by such persons as may be deemed fit, for the purpose of Christian sympathy and mutual counsel on matters affecting the welfare of the Church at home and abroad."²

In the Upper House, Archbishop Longley took the utmost pains to "diminish the doubts and difficulties" of some of his brethren. "It should be distinctly understood," he said, "that at this meeting no declaration of faith shall be made, and no decision come to which shall

¹ For the full text of the address and reply, see "The Lambeth Conferences of 1867, 1878 and 1888" p. 51; and Chronicle of Convocation of Canterbury, May 2nd, 1866, p. 286; February 12th, 1867, p. 696.

² Chronicle of Convocation, February 14th, 1867, p. 793.

INVITATION TO THE FIRST CONFERENCE 5

affect generally the interests of the Church, but that we shall meet together for brotherly counsel and encouragement. . . . I should refuse to convene any assembly which pretended to enact any canons or affected to make any decisions binding on the Church. . . . I feel I undertake a great responsibility in assenting to this request, and certainly if I saw anything approaching to what is apprehended as likely to result from it, I should not be disposed to sanction it, but I can assure my brethren that I should enter on this meeting in the full confidence that nothing would pass but that which tended to brotherly love and union, and would bind the Colonial Church, which is certainly in a most unsatisfactory state, more closely to the Mother Church.”

A week later the Archbishop issued the following invitation to all the Bishops of the Anglican Communion, then 144 in number :

LAMBETH PALACE.

February 22nd, 1867.

“ RIGHT REV. AND DEAR BROTHER,

“ I request your presence at a meeting of the Bishops in visible communion with the United Church of England and Ireland, purposed (God willing) to be holden at Lambeth, under my presidency, on the 24th of September next and the three following days.

“ The circumstances under which I have resolved to issue the present invitation are these :—The Metropolitan and Bishops of Canada, last year, addressed to the two Houses of the Convocation of Canterbury the expression of their desire that I should be moved to invite the Bishops of our Indian and Colonial Episcopate to meet myself and the Home Bishops for brotherly communion and conference.

“ The consequence of that appeal has been that both Houses of the Convocation of my province have addressed

¹ Chronicle of Convocation, February 15th, 1867, p. 807.

to me their dutiful request that I would invite the attendance, not only of our Home and Colonial Bishops, but of all who are avowedly in communion with our Church. The same request was unanimously preferred to me at a numerous gathering of English, Irish, and Colonial Archbishops and Bishops recently assembled at Lambeth; at which—I rejoice to record it—we had the counsel and concurrence of an eminent Bishop of the Church in the United States of America—the Bishop of Illinois.

“Moved by these requests, and by the expressed concurrence therein of other members both of the Home and Colonial Episcopate, who could not be present at our meeting, I have now resolved—not, I humbly trust, without the guidance of God the Holy Ghost—to grant this grave request, and call together the meeting thus earnestly desired. I greatly hope that you may be able to attend it, and to aid us with your presence and brotherly counsel thereat.

“I propose that, at our assembling, we should first solemnly seek the blessing of Almighty God on our gathering, by uniting together in the highest act of the Church’s worship. After this, brotherly consultations will follow. In these we may consider together many practical questions, the settlement of which would tend to the advancement of the Kingdom of our Lord and Master Jesus Christ, and to the maintenance of greater union in our missionary work, and to increased intercommunion among ourselves.

“Such a meeting would not be competent to make declarations or lay down definitions on points of doctrine. But united worship and common counsels would greatly tend to maintain practically the unity of the faith: whilst they would bind us in straiter bonds of peace and brotherly charity.

“I shall gladly receive from you a list of any subjects you may wish to suggest to me for consideration and discussion. Should you be unable to attend, and desire to commission any brother Bishop to speak for you, I shall

welcome him as your representative in our united deliberations.

“But I must once more express my earnest hope that, on this solemn occasion, I may have the great advantage of your personal presence.

“And now I commend this proposed meeting to your fervent prayers; and, humbly beseeching the blessing of Almighty God on yourself and your diocese, I subscribe myself,

“Your faithful brother in the Lord,

“C. T. CANTUAR.”

The invitation was accepted by 76 Bishops, and as soon as those who came from the Colonies and the United States began to arrive in England, a series of preliminary meetings was held to discuss and arrange the details of a Conference for which no precedent existed to serve as a guide. The strong divergence of opinion upon the legal aspect of Bishop Colenso's deposition and excommunication, and the fact that the Bishop of Capetown had come to England on purpose to secure, if possible, the synodical sanction of the Conference to the course he had himself adopted, made the agenda-paper a matter of no small difficulty, if it was to be kept within the limits laid down by the Archbishop of Canterbury in the Convocation speech which has been quoted above. Not a few of the English Bishops felt so sure of the increased confusion such a Conference must cause in an already tangled web that they declined to attend its deliberations. Among these were the Archbishop of York and the Bishops of Durham, Carlisle, Ripon, Peterborough, and Manchester. Others, including Bishop Thirlwall, of St. David's, postponed their acceptance until the official agenda-paper or programme should be published,¹ a fact to which they afterwards called attention when the programme had unexpectedly been changed.

¹ See “The Lambeth Conferences,” p. 56.

The Conference met on Tuesday, September 24th, the opening service being preceded by a Celebration of Holy Communion in Lambeth Palace Chapel, with a sermon from Bishop Whitehouse of Illinois.¹ The meetings of the Conference were held in the upstairs dining-hall, or "Guard-Room," of Lambeth Palace, not (as was the case in 1878) in the great library. On the Archbishop of Canterbury's right sat the Archbishop of Armagh, the Bishop of London, the Presiding Bishop of the American Church, the Primus of the Scottish Episcopal Church, the Bishop of Calcutta and the Bishop of Sydney. On the left were the Archbishop of Dublin, and the Bishops of Montreal, New Zealand and Capetown. The other Bishops sat in front. The Bishop of Gloucester and Bristol² acted as episcopal secretary to the meeting throughout its deliberations.

In his opening address,³ Archbishop Longley again defined, with some care, the position of the Conference. "It has never been contemplated," he said, "that we should assume the functions of a general synod of all the Churches in full communion with the Church of England, and take upon ourselves to enact canons that should be binding upon those here represented. We merely propose to discuss matters of practical interest, and pronounce what we deem expedient in resolutions which may serve as safe guides to future action. Thus it will be seen that our first essay is rather tentative and experimental, in a matter in which we have no distinct precedent to direct us."

Special importance attached to the discussions of the first day, when, in the form of a preamble to the subsequent resolutions, the standpoint taken by the Anglican Church was in general terms described. All the leading Bishops took part in the debate, and its outcome will be best seen by placing the paragraph, as it was first drafted, side by side with the form which was finally agreed upon.

¹ See "The Lambeth Conferences," p. 61.

² Right Rev. C. J. Ellicott, D.D.

³ See "The Lambeth Conferences," p. 77.

As originally drafted.

"We, Bishops of Christ's Holy Catholic Church, professing the faith of the primitive and undivided Church, as based on Scripture, defined by the first four General Councils,¹ and reaffirmed by the Fathers of the English Reformation, now assembled by the good providence of God at the Archbishop's Palace of Lambeth, under the presidency of the Primate of all England, desire, first, to give hearty thanks to Almighty God for having thus brought us together for common counsels and united worship; secondly, we desire to express the deep sorrow with which we view the divided condition of the flock of Christ throughout the world; and lastly, we do here solemnly declare our belief that the best hope of future re-union will be found in drawing each of us for ourselves closer to our common Lord, in giving ourselves to much prayer and intercession, in the cultivation of a spirit of charity, and in seeking to diffuse through every part of the Christian community that desire and resolution to return to the faith and discipline of the undivided Church which was the principle of the English Reformation."

As ultimately carried.

"We, Bishops of Christ's Holy Catholic Church, in visible Communion with the United Church of England and Ireland, professing the faith delivered to us in Holy Scripture, maintained by the primitive Church and by the Fathers of the English Reformation, now assembled by the good providence of God, at the Archbishop's Palace of Lambeth, under the presidency of the Primate of all England, desire, first, to give hearty thanks to Almighty God for having thus brought us together for common counsels and worship; secondly, we desire to express the deep sorrow with which we view the divided condition of the flock of Christ throughout the world, ardently longing for the fulfilment of the prayer of our Lord: 'That all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent me'; and, lastly, we do here solemnly record our conviction that unity will be most effectually promoted, by maintaining the faith in its purity and integrity, as taught in the Holy Scriptures, held by the primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils, and by drawing each of us closer to our common Lord, by giving ourselves to much prayer and intercession, by the cultivation of a spirit of charity, and a love of the Lord's appearing."

On the second day—Wednesday, September 25th—the President consented, notwithstanding the strenuous protest of several Bishops, to a complete change of programme, in accordance with the wish of the Bishop of Capetown and others,² and the discussions were thus diverted into an unexpected channel. A long day was

¹ See I. Eliz., c. i., xxxvi.

² See "The Lambeth Conferences," p. 83.

occupied in discussing the due gradation of synodal authority, diocesan, provincial, and perhaps patriarchal, within the Anglican Communion. After the failure of successive attempts to obtain the formal sanction of the Conference to the definite schemes proposed, it was found necessary to fall back upon a perfectly general resolution proposed by Bishop Selwyn, of New Zealand, in the following terms: "That, in the opinion of this Conference, unity of faith and discipline will be best maintained among the several branches of the Anglican Communion by due and canonical subordination of the synods of the several branches to the higher authority of a synod or synods above them."

This was carried *nem. con.*, and a Committee was appointed to consider the whole subject.¹

On the following day (Thursday, September 26th), the "burning question" of Bishop Colenso's position was the subject of prolonged debate. The Archbishop of Canterbury had declined to allow any distinct resolution of condemnation to be put to the Conference, and he ruled out of order a motion to that effect which was proposed by the Presiding Bishop of the American Church. After several hours' discussion it was resolved, by 49 votes to 10, "that in the judgment of the Bishops here assembled, the whole Anglican Communion is deeply injured by the present condition of the Church in Natal; and that a Committee be now appointed at this general meeting to report on the best mode by which the Church may be delivered from the continuance of this scandal, and the truth maintained. That such report be forwarded to his Grace the Lord Archbishop of Canterbury, with the request that his Grace will be pleased to transmit the same to all the Bishops of the Anglican Communion, and to ask for their judgment thereon."²

The next matter dealt with was the possible constitution of what was described as a Spiritual Court of Appeal; and on this subject it was found necessary, after long debate, to await the report of a Committee before any formal

¹ See p. 58.

² See page 73.

recommendation could be made. Such a Committee was accordingly appointed "to consider the constitution of a voluntary, spiritual tribunal, to which questions of doctrine may be carried by appeal from the tribunals for the exercise of discipline in each Province of the Colonial Church."¹

It had, upon the previous day, been informally decided that a short "Encyclical" Letter or Address should be drafted by a Committee² for the signature of the Bishops attending the Conference. This Address was adopted by the whole body before the adjournment on Thursday evening, and was formally signed at the morning session on the following day.³ It was suggested in the Conference that it should be publicly read by the Archbishop from the altar of Lambeth Parish Church; but this course was not adopted. After other resolutions⁴ had been carried with respect to the due notification of the establishment of new dioceses, the provision of Letters Commendatory, and the proper measure of publicity to be given to the proceedings of the Conference, a second and unexpected debate arose upon the position of Bishop Colenso, and a resolution was carried expressing the acquiescence of the Conference in certain advice given by the Convocation of Canterbury a year before, respecting the steps to be taken "if it be decided that a new Bishop should be consecrated" for the Diocese of Natal.⁵

After the *Gloria in Excelsis* had been sung by the assembled Bishops, the Primate dismissed the Conference with the Benediction, on the understanding that those members of it who could remain in England should reassemble in December to receive the reports of the various Committees.

On the following day, Saturday, September 28th, 34 Bishops attended a closing service in Lambeth Parish Church, when the Holy Communion was celebrated by the

¹ See page 62.

² The Committee consisted of the Archbishop of Canterbury, and the Bishops of London, Winchester, Oxford, North Carolina, Grahamstown, Ohio, Ely, St. Andrews, Capetown, Moray and Ross, and New Zealand.

³ See p. 49.

⁴ See p. 53.

⁵ See page 55.

Archbishop, and a sermon was preached by Bishop Fulford, of Montreal. It had originally been proposed that this service should be held in Westminster Abbey; but Dean Stanley, in a correspondence published at the time,¹ gave his reasons for objecting to the use of the Abbey in the manner proposed, and the Conference fell back on Lambeth Church as an alternative.

The several Committees were in frequent session during the next two months under the direction of Bishop Selwyn of New Zealand,² Bishop Fulford of Montreal, and Bishop Cotterill of Grahamstown, the last-named of whom had undertaken the onerous work of "Secretary of Committees" to the Conference.

On December 10th a further session of the Conference, or such members of it as had remained in England, was held at Lambeth Palace, when eight Reports were presented.³ With reference to the first seven of these, a resolution was in each case formally passed: "That this adjourned meeting of the Conference receives the Report (No. —) of the Committee now presented, and directs the publication thereof, commending it to the careful consideration of the Bishops of the Anglican Communion, as containing the result of the deliberations of that Committee; and returns the members of the same its thanks for the care with which they have considered the various important questions referred to them."

Upon the presentation of Report No. VIII., which referred to Bishop Colenso's deposition, it was resolved "that the Report be received and printed; that the thanks of this meeting be given to the Committee for their labours, and that his Grace be requested to communicate the Report to the Council of the Colonial Bishops Fund."⁴

The further resolutions, which will be found in full on page 76, were for the most part of a formal character. It was, indeed, impossible, considering the small number of

¹ See "The Lambeth Conferences," p. 101.

² Bishop Selwyn had been nominated in November, 1867, to the See of Lichfield, but was not enthroned till January 9th, 1868.

³ See p. 58.

⁴ See p. 73.

Bishops who were able to attend, that any important motions should at this stage be brought before them. The session lasted for a few hours only, and it became evident that in any future Conference some different arrangement must be adopted. Reiterated thanks were expressed to the Bishops of Gloucester and Grahamstown, the Episcopal Secretaries; and to Mr. Philip Wright and Mr. Isambard Brunel, who had acted as their lay assistants and advisers. The Conference had been attended, in all, by 76 Bishops out of 144 who had received invitations. Of these 76, 18 were English Bishops, 5 were Irish, and 6 were Scotch. The Colonial Church sent 24, including 5 Metropolitans. The United States sent 19. At no one session of the Conference were all the Bishops present, but the Encyclical Address received the signatures of all, and the President was subsequently authorised to affix the names of several others who had been reluctantly prevented from attending.¹

¹ See p. 17.

CHAPTER II

THE SECOND CONFERENCE, 1878

THE circumstances in which the first Conference had been held were exceptionally difficult, and some of the interests at stake were of so keen and even personal a sort that the Bishops found it hard to give undistracted attention to the wider questions of policy and practice which had been included in Archbishop Longley's programme. The allotted time also had been far too short for dealing adequately with such subjects. Eight Committees had indeed reported; but their Reports, as has been seen, were presented to less than a score of Bishops at one brief session on a single day. Due discussion of them was thus impossible, and Bishop Selwyn, who had been foremost perhaps among the promoters of the gathering, could only suggest the postponement to a future Conference of any debate upon these weighty documents.¹

The inquiry soon became common. Will there be a second Conference, and if so, when? Once again, as in 1865, it was the Canadian Church which took the first official step. In December, 1872, the Bishops of the Ecclesiastical Province of Canada made formal appeal to the Convocation of Canterbury to join with them in a request to Archbishop Tait, who had in 1868 succeeded to the Primacy, that he would summon as soon as possible a second meeting of the Conference.²

Taking this Canadian letter as his text, Bishop Selwyn,

¹ See *e.g.* Chronicle of Convocation, February 13th, 1873, p. 172.

² See "The Lambeth Conferences," p. 139.

in a memorable speech in Convocation, endorsed and expanded the appeal. He had visited America in 1871. He was to pay a second and more formal visit in 1874, and his experience in every part of the world led him to long for such confederation and unity of action as could, he believed, be best secured by a second Conference, or, as he called it, "A General Council of the Bishops of the Anglican Communion, to carry on the work begun by the Lambeth Conference of 1867."¹

The matter was, by common consent, adjourned for a time; and in the following year (1874) Bishop Kerfoot of Pittsburgh, as representing the American Church, was in constant communication upon the subject with Archbishop Tait, whom he visited at Addington, and to whom he was authorised to write officially from America.² The Bishop of Lichfield's formal attendance in that year at the meetings, first of the Provincial Synod of Canada and then of the General Convention in New York, brought the question again into prominence, and it had now become practically certain that a second Conference would be held in 1877 or 1878 if the necessary conditions could be agreed upon.

Some of these conditions were suggested by the Canadian House of Bishops³; others were laid down by the Archbishop himself in an important Convocation speech, and in his written reply to a formal request signed by no less than 42 Bishops of the American Church.⁴ Speaking in Convocation on April 16th, 1875, he said:

"No one can doubt that very great good has arisen from the friendly intercourse which took place during the last Lambeth Conference. At the same time it must be remembered that it is a serious matter to gather the Bishops together from all parts of the globe, unless there is some distinct object for their so gathering. I therefore am

¹ See *Chronicle of Convocation*, February 13th, 1873, pp. 168-174.

² See "The Lambeth Conferences," p. 141, and "Life of Bishop Kerfoot," vol. ii., pp. 581-587.

³ See "Life of Bishop Selwyn," vol. ii., pp. 319-324.

⁴ See "The Lambeth Conferences," p. 148.

⁵ See "The Lambeth Conferences," p. 144.

disposed, by the advice of my brethren, to request that our brethren at home, and also those at a distance, will state to me as explicitly as possible what the subjects are that it is desirable to discuss at such meeting. They are of a somewhat limited character. There is no intention whatever on the part of anybody to gather together the Bishops of the Anglican Church for the sake of defining any matter of doctrine. Our doctrines are contained in our formularies, and our formularies are interpreted by the proper judicial authorities, and there is no intention whatever at any such gathering that questions of doctrine should be submitted for interpretation in any future Lambeth Conference any more than they were at the previous Lambeth Conference. My predecessor had a very difficult task in defining the exact duty of the Bishops who came together on the former occasion, and with great firmness, and at the same time with that remarkable courtesy and kindliness for which he was so eminent, he steered the somewhat difficult course which was before him, and it was distinctly settled that matters of that kind were not to be entered upon. Well, then, with regard to discipline, of course our discipline is exercised by ourselves and by the constituted Courts of the Church at home, and the discipline of the various Colonial and more independent Churches is exercised by these Churches according to fixed rules which have been established by themselves, and we have no intention whatever of interfering with these matters of discipline. We are, therefore, perhaps naturally, anxious to know tolerably distinctly the subjects which any would wish to bring before us. . . . Friendly intercourse must, of course, be of great value. But it is possible that Bishops at a very great distance—such as the Bishop of Athabasca, who, I believe, can scarcely reach his diocese under a year—might perhaps, under a misapprehension, think it ~~was~~ necessarily their duty to come to such a Conference unless it was distinctly stated what was to be done. . . . I cannot doubt that there are many points respecting the connection between the Mother Church and the Colonial Churches on

ARCHBISHOP TAIT'S SPEECH IN CONVOCATION 17

which a friendly Conference would be very valuable indeed. . . . With regard to our brethren in America, no such difficulties exist: what we enjoyed so much during the late Conference was the friendly intercourse and exchange of sentiment between us and them. We have no desire to interfere with their affairs, and I am sure they have no desire to interfere with ours. As far as they are concerned, I think it would be a work of love in which we should be engaged—the extension of Christ's kingdom—and that we may be able by friendly intercourse to strengthen each other's hands. But I think it important that there should be no misunderstanding, and none of that difficulty which, I am bound to say, did exist at the last Lambeth Conference as to what subjects might and what subjects might not be introduced; that we should know what it is that our brethren wish to bring before us, and what we wish to bring before them, before they give themselves the trouble of coming from the ends of the earth, happy as the results of such a meeting are, under God's Providence, likely to be.”¹

Fortified by the concurrence of the Northern Convocation,² which had held aloof in 1867, the Archbishop of Canterbury issued a formal letter on March 28th, 1876, to all the Bishops of the Anglican Communion, intimating his readiness to hold a Conference in 1878, “if it shall seem expedient after the opinions of all our brethren have been ascertained,” and inviting an expression of opinion.³ These letters to the Bishops throughout the world were not, as heretofore, sent direct from Lambeth, but were forwarded to the various Metropolitans and Presiding Bishops, with a request that they would transmit them officially to the Bishops entitled to receive them in each branch or province of the Church—a rule which has since been followed in all similar circulars of an official kind.

Before the close of the year about 90 letters of reply

¹ See Chronicle of Convocation, April 16th, 1875, pp. 132–134.

² For formal resolution passed in the Convocation of York on February 26th, 1875, see “The Lambeth Conferences,” p. 150.

³ See “The Lambeth Conferences,” p. 151.

were received by the Archbishop, from all parts of the world, showing, as had been anticipated, an overwhelming preponderance of opinion in favour of a second Conference, provided a longer period of session could be arranged for than "the four short days" of 1867.

Most of the Bishops also suggested subjects for discussion, and on these the Archbishop took counsel with an Episcopal Committee, and especially with Bishop Selwyn. After the fullest deliberation, the following definite invitation was issued:—

LAMBETH PALACE,
July 10th, 1877.

" RIGHT REVEREND AND DEAR BROTHER,

" It is proposed to hold a Conference of Bishops of the Anglican Communion, at this place, beginning on Tuesday, the second day of July, 1878.

" The Conference, it is proposed, shall extend over four weeks; the first week, of Four Sessions, to be devoted to discussions, in Conference, of the subjects submitted for deliberation; the second and third weeks to the consideration of these subjects in Committees; and the fourth week to final discussions in Conference, and to the close of the meeting.

" The subjects selected for discussion are the following:—

" (1) The best mode of maintaining Union among the various churches of the Anglican Communion.

" (2) Voluntary Boards of Arbitration for Churches to which such an arrangement may be applicable.

" (3) The relations to each other of Missionary Bishops and of Missionaries, in various branches of the Anglican Communion acting in the same country.

" (4) The position of Anglican Chaplains and Chaplaincies on the Continent of Europe and elsewhere.

" (5) Modern forms of infidelity, and the best means of dealing with them.

“SERVICE OF WELCOME” AT CANTERBURY 19

“(6) The condition, progress, and needs of the various Churches of the Anglican Communion.

“I shall feel greatly obliged if, at your early convenience, you will inform me whether we may have the pleasure of expecting your presence at the Conference.

“I am,

“Right Reverend and dear Brother,

“Yours faithfully in Christ,

“A. C. CANTUAR.”

It was evidently not without intention that the subjects selected for discussion, though grouped under such all-embracing headings, coincided in some parts so closely with the Resolutions of the Conference of 1867. The Reports presented in that year had never, as has been seen, received adequate discussion, nor had any one of them been “adopted” by the Conference. By a recurrence to these subjects a certain measure of continuity was secured, and a basis was laid for the practical deliberations of 1878. The plan adopted in 1867 of drafting and publishing beforehand the Resolutions which were to be moved had not worked altogether well, and it was arranged that in 1878 the formal motion should in each case be for the appointment of a Committee which, after considering some branch of the selected subjects, should report to the Conference in its final week of session.

108 Bishops accepted the Archbishop’s invitation. Some of these, however, were at the last moment prevented from attending, and the actual number present at the Conference was exactly 100.¹

On Saturday, June 29th, St. Peter’s Day, the proceedings of the Conference began with a gathering of Bishops at Canterbury, for what has been described as a “Service of Welcome” in the Cathedral.

Archbishop Tait, four weeks before, had lost his only

¹ See p. 79.

son, who had recently returned from a visit to America, and the fear that the Archbishop would himself be unable to attend the Service, which would thus be deprived of much of its interest and completeness, kept away many Bishops who had intended to be present.

The Archbishop, however, went to Canterbury as arranged, and was met by 36 Bishops¹ and an immense gathering of clergy.

A service was held in the morning in St. Augustine's Missionary College, with a sermon by Bishop Cleveland Coxe, of Western New York, and at the Special Evensong in the Cathedral at 3 o'clock, the Archbishop gave an official welcome to the assembled Bishops. The ancient marble throne, known as "St. Augustine's Chair," was moved from its ordinary position in the south transept and placed in the centre of the altar steps. The Bishops were grouped on either side of it, and the Archbishop addressed them as follows:—

"My brothers, representatives of the Church throughout the world, engaged in spreading the Gospel of Jesus Christ wherever the sun shines, I esteem it a very high privilege to welcome you here to-day, to the cradle of Anglo-Saxon Christianity. . . . I am addressing you from St. Augustine's Chair. This thought carries us back to the time when that first missionary to our Anglo-Saxon forefathers, amid much discouragement, landed on these barbarous shores. More than twelve centuries and a half have rolled on since then. The seed he sowed has borne an abundant harvest, and this great British nation, and our sister beyond the ocean, have cause to render thanks to God for the work begun by him here. And how full of encouragement to you is St. Augustine's work. What difficulties greater than those that confronted him can stand in your path? And you have blessings that he had not. You stand nearer the pure primitive Christianity of the Apostles. You have a motive power to touch the heart

¹ Nearly all of these came from abroad. Only three of the home Diocesans were present.

denied to him. . . . The varied history of the Church has recorded many failures and many successes, and we learn from the past neither to be elated by the one nor discouraged by the other. The monuments which surround us speak of a chequered history. They tell of dark times and of great times. But they all testify to the superintending power of God, Who works all things according to the pleasure of His will, after His own plan for the building up of His one Kingdom in His own way. . . . It is my privilege to welcome you to Christ Church, Canterbury. . . . Gregory sent St. Augustine here that he might mark England with the name of Christ, 'that Name which is above every name.' God grant that that Name may be ever more and more acknowledged among us; that its glories may shine more and more brightly here, and in your distant dioceses, triumphing over all obstacles, and reconciling all petty divisions, uniting all hearts in the truth of our Lord and Saviour, Jesus Christ. My Brethren from across the Atlantic—you especially from the great Republic—to you a particular welcome is due from me. Partly for our Church's sake, partly for my sake, partly also for something you discerned in himself, you welcomed one very dear to me last autumn.¹ The bond that unites us is not the less sacred because so many hopes of earthly joy have withered and disappeared. God unite us all more closely in His own great Family. And now let us to prayer."

At 11 o'clock on Tuesday, July 2nd, the Bishops met at Lambeth. They were marshalled in the Guard-Room, where the actual Sessions of 1867 had been held, and passed thence in procession to the Chapel, the Bishops from the United States walking alongside of the English Diocesan Bishops as their guests, all due precedence being given in the processional arrangements to the Metropolitans and Presiding Bishops.² After the *Veni Creator* had been sung, the Holy Communion was celebrated by the Arch-

¹ The Archbishop's son, the Rev. Craufurd Tait, had been formally welcomed by the House of Bishops assembled at Boston on October 5th, 1877.

² See "The Lambeth Conferences," p. 206.

bishop of Canterbury, assisted by the Bishops of London, Winchester, Salisbury and Rochester, as officers of the Provincial College. With the exception of the Archbishop of Canterbury's Chaplains,¹ none but Bishops were present in the Chapel. The sermon was preached by the Archbishop of York, the text being Galatians ii. 11 : " But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed."²

The Sessions of the Conference were held in the Great Library. The arrangement of hours and subjects was as follows :—

Tuesday, July 2nd.	{	11 a.m.—Holy Communion and sermon in Lambeth Palace Chapel.
		1.30 p.m.—Archbishop's opening address.
		2 p.m.—4.45 p.m.— <i>Subject I.</i> : The best mode of maintaining union among the various Churches of the Anglican Communion.
Wednesday, July 3rd.	{	10.30 a.m.—Litany in Chapel.
		11 a.m.— <i>Subject II.</i> : Voluntary Boards of Arbitration for Churches to which such an arrangement may be applicable.
		1.30 p.m.— <i>Subject III.</i> : The relation to each other of Missionary Bishops and of Missionaries in various Branches of the Anglican Communion, acting in the same country.
		10.30 a.m.—Litany in Chapel.
Thursday, July 4th.	{	11 a.m.— <i>Subject IV.</i> : The position of Anglican Chaplains and Chaplaincies on the Continent of Europe and elsewhere.
		1.30 p.m.— <i>Subject V.</i> : Modern forms of Infidelity, and the best means of dealing with them.

¹ Archdeacon Fisher, Rev. F. G. Blomfield, Hon. and Rev. W. H. Fremantle, Rev. W. F. Erskine Knollys, Rev. Randall T. Davidson.

² See "The Lambeth Conferences," p. 154.

Friday, July 5th.	{ 10.30 a.m.—Litany in Chapel.
	{ 11 a.m. and 1.30 p.m.— <i>Subject VI.</i> : The condition, progress, and needs of the various Churches of the Anglican Communion.

It was decided, almost unanimously, that the proceedings of the Conference should, as in 1867, be private. A shorthand report was made of all the speeches, and it was arranged that this should be preserved by the Archbishop along with the other manuscripts belonging to Lambeth Library, but should in no way be made public.¹

The secretarial work of the Conference was again, as in 1867, under the charge of Bishops Ellicott and Cotterill,² assisted by Dr. Isambard Brunel, and, unofficially, by the Archbishop's resident Chaplain.³ For the avoidance of discussions irrelevant to the programme, it was arranged, with general consent, that if any memorials or petitions—and there were not a few—should be forwarded to the Conference, they should be placed, without further remark than a bare statement of their purport, in the hands of the President, and that the memorialists should be informed that in no case could any answer be returned.

In the opening debates during the first week the formal motion was in each case for the appointment of a Committee to consider the particular subject under discussion, and to report to the Conference during the closing week of Session. On the final and very wide subject—(No. VI.: The condition, progress, and needs of the various Churches of the Anglican Communion)—the order was varied by the appointment of an influential Committee presided over by the Archbishop of Canterbury, which sat *de die in diem* at

¹ A long account of the debates which had taken place in 1867 was unexpectedly published in the *Guardian* of June 19th, 1878, in circumstances explained in a letter from the Rev. W. Benham to the Archbishop, which appeared in the *Guardian* of the following week, June 26th, 1878, p. 900.

² Bishop of Grahamstown, 1856–1871; Bishop of Edinburgh, 1871–1886.

³ Rev. R. T. Davidson.

Lambeth, "to receive questions submitted in writing by Bishops desiring the advice of the Conference on difficulties or problems they have met with in their several Dioceses."¹

The various Committees met at Lambeth, Fulham, Farnham and elsewhere during the fortnight which intervened between the first and last groups of Sessions, and their Reports were, for the most part, ready when the Conference re-assembled in Lambeth Library on Monday, July 22nd. On Subject No. V. alone—(Modern forms of Infidelity, and the best means of dealing with them)—the Committee, as was natural, announced that they had not found it possible to prepare in the time allotted for their deliberations a detailed Report upon so vast a question. To judge, however, from the published opinions of the Bishops present at the Conference,² the debates upon this subject were among the most useful of any that took place.

As the outcome of much discussion it was decided that the Reports, when adopted by the Conference, should be incorporated as a whole in a combined "Letter,"³ and put forth to the world in the name of the hundred Bishops assembled. This course was rendered possible by the almost complete unanimity with which the five Reports in their ultimate shape received the imprimatur of the Conference. Bishop Wordsworth of Lincoln, who, as Archdeacon of Westminster, had in 1867 translated into Greek and Latin the Address then published,⁴ undertook in like manner to make translations of this document of 1878, condensing or omitting such portions of the Reports as would be inappropriate or uninteresting to those outside the Anglican Communion.⁵

The Letter having been thus formally signed, the *Gloria in Excelsis* was sung by the assembled Bishops, the Bene-

¹ See p. 93.

² See for example, "The Second Lambeth Conference: A Personal Narrative," by Bishop Stevens Perry, of Iowa, pp. 27 *et seq.*

³ See p. 82.

⁴ See "The Lambeth Conferences," p. 92.

⁵ See "The Lambeth Conferences," p. 191.

diction was pronounced, and the deliberations of the Conference were at an end.

On the following day (Saturday, July 27th) a grand closing service was held in St. Paul's Cathedral. The Bishops who were able to be present—about 85 in number—received the Archbishop of Canterbury at the West door, and the hymn, "The Church's One Foundation," was sung as the long procession walked up the nave. The *Te Deum*¹ followed, and the Holy Communion was then celebrated by the Archbishop of Canterbury, who was assisted in the service and administration by the Bishops of London, Moray and Ross, Sydney, Montreal, Christ Church (New Zealand), Capetown, Rupertsland and Delaware. The sermon was preached by Bishop Stevens, of Pennsylvania, from the text, "I, if I be lifted up from the earth, will draw all men unto Me" (St. John, xii. 32).² The service over, the Bishops assembled in the apse of the Cathedral, when a few farewell words were spoken by the Archbishop. "I feel confident," he said, "that the effect of our gathering will be that the Church at home and abroad will be strengthened by the mutual counsel which we have taken together. May the blessing of Almighty God, the Father, the Son, and the Holy Ghost attend each one of us in our several spheres when we depart from this place. On behalf of the Bishops of England I offer to those of our brethren who have come hither from foreign lands our heartfelt thanks, and bid them, in the name of God, Farewell!"

So ended the second Lambeth Conference. It had been attended, as has been seen, by exactly 100 Bishops. Thirty-five of these were English,³ 9 were Irish, 7 were Scottish, 30 were Colonial and Missionary, and 19 belonged to the Church of the United States.⁴ The expenses of the Conference, so far as they did not devolve upon the Arch-

¹ Stainer in E flat.

² See "The Lambeth Conferences," p. 208.

³ Namely, 2 Archbishops, 26 English Diocesans, 3 Bishops Suffragan, and four ex-Colonial Bishops holding "Commissions" in England (see p. 79).

⁴ For numbers attending the 1867 Conference, see above p. 13.

bishop of Canterbury, were defrayed by the English Diocesan Bishops. A Committee of laymen, under the guidance of Mr. J. G. Talbot, M.P., undertook to arrange for all possible hospitality to the American and Colonial Bishops. This organisation, however, as well as the visits paid to the English Universities and Cathedral cities, lay altogether outside the official arrangements for the Conference.

CHAPTER III

THE THIRD CONFERENCE, 1888

It was virtually settled at the Conference of 1878 that a third Conference should be held at Lambeth, ten years later, and the death of Archbishop Tait, on December 3rd, 1882, made no difference in these arrangements.

In July, 1886, Archbishop Benson issued the following formal letter, which was sent, as on previous occasions, through the various Metropolitans and Presiding Bishops, to all members of the Anglican Episcopate "exercising superintendence over Dioceses, or lawfully commissioned to exercise Episcopal functions therein": —

"RIGHT REVEREND AND DEAR BROTHER,

"There appears to be a general desire that a Conference of the Bishops of the Anglican Communion should again be held at Lambeth within the next few years.

"I have accordingly decided (following the precedents of 1867 and 1878) to issue next year an invitation to such a Conference, which would assemble, according to our present plan, in the summer of 1888.

"It will be of material assistance to myself and to those who are good enough to co-operate with me in making the necessary arrangements, if you can, at your early convenience, inform me whether it seems to you probable that you will be able to take part in our deliberations, and whether there are any subjects of general importance which

appear to you specially appropriate for discussion in the Conference.

“I am in hopes that the suggestions which may reach me in answer to this circular letter will enable me to issue, next spring, the formal invitations to the Conference, together with an intimation as to the definite subjects which will, in the following year, come before us for discussion.

“I have made these preliminary arrangements in conjunction with the Archbishop of York and the English Bishops, and I am glad to be able to inform you that the Bishop of Gloucester and Bristol, whose efficient aid as hon. Episcopal Secretary, both in 1867 and 1878, will be gratefully remembered, has again kindly consented to act in that capacity. We have associated with him as hon. Assistant Secretary the Dean of Windsor, who, as resident Chaplain to Archbishop Tait, was responsible for many of the arrangements of the Conference of 1878.

“It is not necessary that I should assure you of our earnest desire that you will unite with us in humble prayer to Almighty God that His guidance and blessing may be vouchsafed in rich measure, both to our ultimate deliberations and to the arrangements necessary to secure their efficiency.

“I remain,

“Your faithful Brother and Servant in Christ,

“EDW : CANTUAR :”

In the twenty years that had elapsed since the first Conference, the number of Bishops entitled to receive an invitation had increased from 144 to 200, and nine more were added before the third Conference actually assembled. Most of the Bishops, in replying, suggested subjects for discussion, and these suggestions were examined with the utmost care by the Archbishop of Canterbury, and by the other Bishops whose assistance he invited. The result of this examination was the following formal letter, sent through the Metropolitans as before:—

LAMBETH PALACE,
9th November, 1887.

“RIGHT REVEREND AND DEAR BROTHER,

“I am now able to send you definite information with regard to the Conference of Bishops of the Anglican Communion to be held at Lambeth, if God permit, in the summer of next year.

“In accordance with the precedent of 1878, it has been arranged that the Conference shall assemble on Tuesday, July 3rd, 1888. After four days’ session there will be an adjournment, in order that the various Committees appointed by the Conference may have opportunity of deliberation. The Conference will re-assemble on Monday, July 23rd, or Tuesday, July 24th, and will conclude its session on Friday, July 27th.

“Information as to the Services to be held in connection with the Conference, and other particulars, will be made public as the time draws near.

“I have received valuable suggestions from my Episcopal brethren in all parts of the world as to the subjects upon which it is thought desirable that we should deliberate.

“These suggestions have been carefully weighed by myself and by the Bishops who have been good enough to co-operate with me in making the preliminary arrangements, and the following are the subjects definitely selected for discussion :—

I.—The Church’s practical work in relation to
(a) Intemperance, (b) Purity, (c) Care of Emigrants,
(d) Socialism.

II.—Definite Teaching of the Faith to various classes, and the means thereto.

III.—The Anglican Communion in relation to the Eastern Churches, to the Scandinavian and other Reformed Churches, to the Old Catholics, and others.

IV.—Polygamy of heathen converts. Divorce.

V.—Authoritative standards of Doctrine and Worship.

VI.—Mutual relations of Dioceses and Branches of the Anglican Communion.

“ May I venture again to invite your earnest prayer that the Divine Head of the Church may be pleased to prosper with His blessing this our endeavour to promote His glory, and the advancement of His Kingdom upon earth.

“ I remain,

“ Your faithful Brother and Servant in Christ,

“ EDW : CANTUAR : ”

No less than 147 Bishops signified their intention of being present at the Conference. One of these died after accepting the invitation.¹ Three others were at the last moment prevented from leaving their Dioceses. On the other hand, two Bishops were consecrated² during the actual month of Conference, and the total number who took part in its deliberations was thus 145. This was proportionally a much larger attendance than at either of the previous Conferences. In 1867, 144 Bishops were invited, and 76 attended. In 1878, 173 were invited, and 100 attended. In 1888, 211 were invited, and 145 attended.

The official proceedings began, as in 1878, with a service held at Canterbury, on Saturday, June 30th. After hospitable entertainment in St. Augustine's Missionary College, the Bishops assembled and robed in the Chapter-House, and walked in procession through the cloisters to the great west door of the Cathedral, where they were received by the Archbishop and by the Cathedral Clergy. The Archbishop was attended by his Chaplains, but the arrangements as to space in the choir of the Cathedral did not admit of such attendance in the case of the other Bishops. As the long procession, including, besides the

¹ The Bishop of Fond du Lac, U.S.A.

² The Bishops of Bedford and Leicester.

Bishops, the members of the Cathedral body, the City Clergy, and the Mayor and Corporation of Canterbury, moved up the nave and choir, Psalm lxxviii. was chanted, and the hymn "Onward, Christian Soldiers," sung. The Bishops, about 100 in number, were ranged on either side upon the altar-steps, and the Archbishop took his place in St. Augustine's Chair, which had once again been placed for the purpose in the centre of the altar-steps. The *Te Deum* having been chanted, the Archbishop, seated in his chair, delivered the following address:—

"Brethren most dear, and to me most reverend, few privileges of my office can surpass that which, though unworthy, I exercise to-day. It is to bid you welcome in the name of the Lord. Happy should my soul be if it were given me to take in all that such welcome means. Welcome from all continents, and seas, and shores, where the English tongue is spoken. Welcome, bearers of the great commission to be His witnesses unto the end of the earth. Welcome, disciples of the great determination to 'refuse fables' and seek the inspiration of the Church at the fountain-head of inspired reason. Welcome to the Chair, which, when filled least worthily, most takes up its own parable, and speaks of unbroken lines of government and law and faith, and forgets not the yet earlier Christianity of the land whose own lines soon flowed into and blended with the Roman and the Gallic and the Saxon strains. Round this Chair have clustered the glorious memorials you see through ages, none more dear than his who spoke from it last with a pathos and courage quite his own. His simple words to you, our brethren of the great Republic, 'the particular welcome from himself,' which his great sorrow and your love privileged him to give you, still shed a tender human light upon the solemn matters we are to treat of, and the heavenly enterprises to which we and our ancestors are pledged. We know how dear to you is this sanctuary of our fathers and yours—yes, of 'your Father and our Father.' And even because of the potency of its deep appeal to us to be

holy in worship, pure in doctrine, strong in life—even for this appeal's sake we bid you here remember the pregnant words of Gregory to Augustine himself, '*Non pro locis res, sed pro bonis rebus loca amanda sunt.*' (Love not the things for the sake of the genius of the place, love the place for the good things wrought there.) This he said in answer to Augustine's question: 'The faith being one, are there different customs in different Churches?' The answer was worthy of him who has been called the greatest of the Popes, and called the first of the Methodists. He says, you remember: 'What thou hast found in any Church more pleasing to the Almighty God, that do thou solicitously choose out, and in the English Church, young in the faith, pour in with excellent instruction what thou gatherest from many Churches.' For the moment, while his Church was young, Augustine stood in a strange, unique position, commissioned to represent in one person the very Church itself which sent him, and bound to represent the future Church for which he was responsible. Were not the words prophetic and characteristic? The task assigned him has surely fulfilled itself in the manifoldness of his Church, the embracingness, the comprehensiveness, and the integrity of her spirit—the versatility with which she enters into the life of new nations, the readiness with which she receives them to herself, the simplicity of the unvarying rule of her faith, yet the steadfastness of the claim she makes for other Churches, as well as for herself, that they may have liberty in things doubtful or indifferent. We honour her when we say she has all the right which the most venerable Churches have to order her service of God, as they did, 'according to the diversities of countries, times, and men's manners,' so that nothing be ordained against God's word. We vindicate her dignity when we say the right is hers, not ours. It is for her to choose for us, and not we for ourselves; for her in her lasting power, not for us separately in our passing weakness. We honour her when we say that her right is the right of all Churches, and of no individuals. If this voice of Gregory to Augus-

tine be worked into the fabric of our Church, it may well be the 'sermon in stones' which we shall hear to-day as the last echoes of the service tremble along the arches, and seem to fancy's ear to quiver with anxiety to leave one true tone with us for comfort and for strength. It is this: liberty for all the holy Churches of God, loyal allegiance of Churchmen each to his own.

"Lastly, may He inspire and bless the work of all believers, be they Churchmen or no, who love the Lord Jesus Christ in sincerity and truth."

Evensong followed, the Anthem being Mendelssohn's "The Sorrows of Death," and the Hymn, "The Church's One Foundation." As the great procession moved onwards from the choir, the Archbishop pronounced the Benediction a second time over the multitude assembled in the nave.

A second great service was held in Westminster Abbey on Monday evening, July 2nd, when the sermon was preached by the Archbishop of Canterbury, who took for his text Ephesians iv. 16: "All the body, fitly framed and knit together, through that which every joint supplieth."¹

Nearly all the Bishops who had accepted the invitation to the Conference were present at this service, each attended by his Chaplain. They were marshalled in long procession at the west end of the nave, and during the service were seated in the choir and under the lantern, the general congregation occupying the transepts. The Archbishops and Metropolitans, with their Chaplains, had places assigned to them in the sacristy. The special Psalms and Lessons were: Psalms civ., cxlv; Isaiah xlix. 1-24; Acts ii. 1-22. Sterndale Bennett's Anthem, "God is a Spirit," and Bishop Cleveland Coxe's Hymn, "Saviour, Sprinkle Many Nations," had also been specially chosen for the occasion.

On the following morning, Tuesday, July 3rd, the Conference opened with a Celebration of the Holy Communion in Lambeth Palace Chapel, the introductory sermon or

¹ See "The Lambeth Conferences," p. 228.

address being delivered by Bishop Whipple, of Minnesota, who had been deputed to this office by the Presiding Bishop of America,¹ at the request of the Archbishop of Canterbury. The closing sentences of the sermon² were as follows :—

“ To none is this Council so dear as to those whose lives are spent in the darkness of heathenism, or who have gone out to new lands to lay foundation for the work of the Church of God. In loneliness, with deferred hopes, neglected by brethren, your only refuge to cry as a child to God, it is a joy for you to feel the beating of a brother’s heart, and hear the music of a brother’s voice, and kneel with brothers at the dear old trysting-place, the Table of our Lord. Let us consecrate all we have and are to Him ; let us remember loved ones far away ; let us gather the work we have so long garnered in our hearts and lay it at His feet. We shall not have met in vain if out of the love learned of Him we give each to other and to all fellow-labourers for Him a brother’s love, a brother’s sympathy, and a brother’s prayers. I do not know how to clothe in words the thronging memories which cluster round us in this holy place, what searchings of heart, what cries to God, what communions with Christ, what consolations of the Holy Spirit, have been witnessed in this sacred place. I cannot call over the long roll of saints, confessors, and martyrs, whose ‘ names are written in the Lamb’s Book of Life.’ Two names will be remembered to-day by us all. One, that gentle Archbishop Longley, who in the greatness of his love saw with a prophet’s eye the mission of the Church, and planned these Conferences that our hearts might beat as one in the battle of the last time. The other, the wisest of counsellors, and the most loving of brethren, the great-hearted Archbishop Tait, whose dying legacy to his brethren was ‘ Love one another.’ They have finished their course and entered into rest. A little more work, a few more trials, and we, too, shall finish our course. We are not two companies : the militant and the triumphant

¹ Right Rev. D. S. Tuttle, D.D.

² See “ The Lambeth Conferences,” p. 241.

are one. We are the advance and rear of one host, traveling to the Canaan of God's rest. God grant that we, too, may so follow Christ that we may have an abundant entrance to His eternal kingdom."

The historic Chapel was filled to overflowing by the Bishops in their robes, no one else being present except the Chaplains of the Archbishop of Canterbury. He was himself the Celebrant, assisted by his Provincial Officers, the Bishops of London, Winchester, Rochester, Lincoln and Salisbury.

The order of procession adopted at all these services was the same, and was simpler than that of the former Conferences. Due precedence was given to Archbishops, to Metropolitans and Presiding Bishops, and to the Bishops of London, Durham, and Winchester; all other Bishops, without distinction, being arranged according to date of consecration.¹

The great Library had been prepared, as in 1878, for the sessions of the Conference, a low platform having on this occasion been specially erected, with places for the three Archbishops and the seven Metropolitans, in a semi-circle on either side of the President's chair.

The secretarial work was, for the third time, undertaken by the Bishop of Gloucester and Bristol,² who was assisted by the Dean of Windsor,³ and the Archdeacon of Maidstone,⁴ the last-named having been added as Assistant-Secretary a few weeks before the Conference owing to the unexpected pressure of correspondence.

A shorthand writer, as on the two previous occasions, made a verbatim report of all the discussions for preservation at Lambeth.

The proceedings during the first week of session followed exactly upon the lines laid down by Archbishop Tait in 1878. Certain speakers had been selected, specially qualified to open the several discussions, the motion being in

¹ See "The Lambeth Conferences," p. 256.

² The Right Rev. C. J. Ellicott, D.D.

³ The Very Rev. Randall T. Davidson, M.A.

⁴ The Ven. B. F. Smith, M.A.

each case for the appointment of a Committee to consider the particular subject, and to report to the Conference in its closing week of session. Twelve such Committees were appointed in all, some of the subjects being, by general consent, divided into two, or varied in form from the wording of the official agenda paper.¹

A strong "Committee of Reference" was appointed in case any important questions, not covered by the programme, should be suggested, in the form of questions, for consideration and reply. But its work was light, and had reference mainly to the procedure of the Conference itself. In accordance with the unanimous recommendation of this Committee, it was decided that no attempt should be made to secure the "adoption" of the various Reports presented by the Committees, but that formal resolutions should in each case be moved by the several Chairmen.

The memorials and petitions which arrived each day were notified to the Conference by the President's direction, but it was made clear, as on former occasions, that no answer could in any case be returned.

The Committees met frequently during the fortnight which intervened between the two weeks of full session. Some of them were accommodated in the newly opened "Church House," in Dean's Yard, which was thus put in its first days to one of the most important of the uses that its promoters had in view. Other Committees met at Lambeth, at Farnham, at Ely, and at London House. When the Conference re-assembled on Monday, July 23rd, the Reports were all in print, and were circulated in time for the respective discussions.

The substitution of carefully worded resolutions in place of motions for the actual "adoption" of the several Reports worked very successfully. It was agreed that when any of the minority desired it, the numbers voting for and against the adoption of any of the resolutions ultimately carried should be made public. But in the case of three only out of the 32 resolutions of the Conference,²

¹ See p. 125

² See p. 119.

was such a request made. Resolutions or amendments lost on a division were not made public in any form. It was also decided that the Reports of the Committees, though not formally adopted, should, unless otherwise decided by vote of Conference, be printed and circulated with the official resolutions. The names of the members of Committee were to be printed on the Reports, which were all, however, to be prefaced by a note, for the protection of minorities, pointing out that the Reports had not in all cases been unanimously adopted by the Committees responsible for them.

The Archbishop of Canterbury was requested to draft, with such assistance as he might invite, an Encyclical Letter, embodying the results of the deliberations of the Conference in a form suited for general circulation. This was done, and on the last day of session, Friday, July 27th, the draft Encyclical Letter was considered, paragraph by paragraph, and, after certain alterations had been made, the Archbishop was requested, without one dissentient voice, to sign it on behalf of the Conference.¹ An Address to the Queen,² which had lain in the gallery for signature during the sessions of the Conference, was formally read by the Archbishop, and the Conference closed with the Doxology and Benediction.

A solemn valedictory and thanksgiving service was held next day in St. Paul's Cathedral. It was attended not only by the Bishops,³ and their Chaplains, but by the Lower Houses of Convocation both of Canterbury and York, by the House of Laymen of the Province of Canterbury, and by the legal and other officers of the Primate. All these walked in procession from the west door of the Cathedral to the choir. The service consisted of Holy Communion and Sermon, followed by a grand *Te Deum*.⁴ The Celebrant was the Archbishop of Canterbury. The Bishop of Minnesota read the Epistle; the Bishop of London the Gospel. The Sermon was preached by the Archbishop of

¹ See p. 106.

² See "The Lambeth Conferences," p. 252.

³ About 130 Bishops were present.

⁴ Gounod.

York, who took as his text Romans viii. 19, "The earnest expectation of the creature waiteth for the manifestation of the sons of God."¹

An enormous congregation crowded the space under the dome, as well as the nave, transepts, and both aisles. The service lasted more than three hours. After the *Te Deum*, the long procession returned to the west door, and the third Lambeth Conference was at an end.

Of the 145 Bishops who took part in it, 46 belonged to England and Wales,² 11 to Ireland, 6 to Scotland, 29 to the United States of America, and 53 to Colonial and Missionary Dioceses throughout the world.

Warm thanks were tendered to all those on whom the business arrangements of the Conference had devolved; and, not least, to the Committee of laymen who had again, as in 1878, under Mr. Talbot's guidance, made themselves responsible for the organisation of the hospitality offered to American and Colonial Bishops. Mr. Tallents acted as Hon. Secretary of this important Committee.

The Encyclical Letter and Reports were immediately published by the Society for Promoting Christian Knowledge, and obtained a wide and rapid circulation, more than 18,000 having been sold before the close of the year.

The Encyclical Letter and the Resolutions of the Conference were translated into Greek and Latin³ by Bishop Wordsworth of Salisbury, who thus carried on the work undertaken on the two previous occasions by his father, the Bishop of Lincoln.

The foregoing narrative has dealt simply with the three Conferences in their bare official aspect. The indirect results which accrue from such gatherings are probably at least as great as those of an official kind. For an estimate of these indirect results, however, and for the impression made by the debates of the earlier Conferences upon those

¹ See "The Lambeth Conferences," p. 364.

² Viz., 32 Diocesan Bishops, 8 Bishops Suffragan, and 6 ex-Colonial Bishops holding commissions in England. (See p. 102.)

³ See "The Lambeth Conferences," p. 376.

who attended them, the reader must turn to the accounts which have been published in ample number in the Biographies of Bishops on both sides of the Atlantic.¹

The keen interest aroused on every side by the Conference of 1888 has given evidence enough, were such required, that those who planned in faith and courage the first of these decennial gatherings were right in believing that a solid gain must follow, not to the Anglican Communion only, but to the Church of Christ throughout the world.

¹ *E.g.*, Lives of Bishops Sumner, Gray, Hopkins, Ewing, Selwyn, Kerfoot, Wilberforce, Wordsworth, etc.

CHAPTER IV

THE FOURTH CONFERENCE, 1897

THE next Conference was held at Lambeth in July, 1897.

The formal letter of invitation was issued by Archbishop Benson in August, 1895. In this he reminded the Bishops that 1897 was the thirteenth centenary year since the landing of St. Augustine in England: he was summoning the Conference for that year to mark the occasion.

In October, 1896, Archbishop Benson was called to his rest, and the Conference, when it met in the summer of 1897, was presided over by his successor, Archbishop Temple.

The Episcopate had again largely increased in numbers, and 240 Bishops received invitations. Of these 194 were present at the Conference.

The proceedings opened with a Devotional Day at Lambeth on Wednesday, June 30th, when addresses were given by the Bishop of Lincoln (Dr. King). On July 1st the Bishops attended evensong in Westminster Abbey, when a sermon was preached by the Archbishop of York (Dr. Maclagan).

On the following day (Friday, July 2nd) a large number of Bishops visited Ebbs Fleet and Richborough Castle, where 1300 years before Augustine and his missionaries had landed and held their first interview with King Ethelbert of Kent.

From Richborough the Bishops went to Canterbury, where the next day (Saturday, July 3rd) a Service of Wel-

come was held, as on previous occasions, in the Cathedral, and an address was given by the Archbishop of Canterbury.

On this occasion there was also a special service in St. Martin's Church, "the oldest church in England," and the Bishops were subsequently received at a luncheon in St. Augustine's Missionary College.

On Monday, July 5th, the Conference commenced its sittings in the Guard-Room at Lambeth Palace, after a celebration of the Holy Communion in Westminster Abbey.

The sittings continued till July 10th, when twelve Committees were appointed to report upon the subjects upon which preliminary discussion had been held.

These subjects were :—

- I.—The Organisation of the Anglican Communion.
- II.—Religious Communities.
- III.—The Critical Study of Holy Scripture.
- IV.—Foreign Missions.
- V.—Reformation Movements on the Continent of Europe and elsewhere.
- VI.—Church Unity in its relation :
 - (a) To the Churches of the East.
 - (b) To the Latin Communion.
 - (c) To other Christian bodies.
- VII.—International Arbitration.
- VIII.—Industrial Problems.
- IX.—The Book of Common Prayer.
 - (a) Additional Services.
 - (b) Local Adaptation.
- X.—The Duties of the Church to the Colonies.
- XI.—Degrees in Divinity.
- XII.—To consider questions of difficulty which may be submitted to it by Bishops attending the Conference.

On Tuesday, July 13th, the Bishops, after attending service in St. George's Chapel, Windsor Castle, were received by H.M. Queen Victoria.

On Thursday, July 22nd, the Conference re-assembled to receive and consider the reports of the different Committees, and sat till Saturday, July 31st. Within a few days was published the Encyclical Letter,¹ together with the Reports and Resolutions of the Conference.²

On Sunday, August 1st, the Bishops attended a service in connection with the Boards of Missions of Canterbury and York in St. Paul's Cathedral, and the next day a solemn Service of Thanksgiving was held in the Cathedral, when the farewell sermon was preached by the Archbishop of Canterbury (Dr. Temple).

Before dispersing, the Bishops paid a visit, on Tuesday, August 3rd, to Glastonbury Abbey, where a solemn service, held on this traditional site of early British Christianity, brought the proceedings of the Conference to a striking close.

Of the 194 Bishops who took part in the 1897 Conference, 58 belonged to England and Wales,³ 10 to Ireland, 7 to Scotland, 49 to the United States of America, and 70 to Colonial and Missionary Dioceses throughout the world.

¹ See p. 182.

² See pp. 212 and 199.

³ Viz., 32 Diocesan Bishops, 19 Bishops Suffragan, and 7 ex-Colonial Bishops holding Commissions in England. (See p. 176.)

CHAPTER V

THE FIFTH CONFERENCE, 1908

THE fifth Conference was held at Lambeth Palace in July, 1908.

In July, 1907, Archbishop Davidson issued through the Metropolitans an invitation corresponding to those of previous years, addressed, that is, to Bishops holding Diocesan Sees or permanent commissions as Suffragans or Assistant Bishops. More than 250 Bishops accepted the invitation, and 242 of these were present at the Conference.

The formal proceedings began, as in former years, with a Service for the reception of all the Bishops in Canterbury Cathedral, at 3 p.m., on Saturday, July 4th, the address being given by the Archbishop from St. Augustine's Chair on the altar steps. The Archbishop made reference to the association of Canterbury Cathedral with various junctures in the story of English Church life—Magna Charta, the Becket Shrine, the Black Prince, the Elizabethan Festival, the later links with America and the American Church, and the stimulus thus given for the work of our own day.

A Celebration of the Holy Communion had taken place at 8 a.m., both in the Cathedral and in St. Martin's Church, and all the Bishops were invited to meet at St. Augustine's College, where a luncheon was given in the large Hall, previous to the Service of Reception in the Cathedral.

A garden-party was afterwards held at the Deanery, after which most of the Bishops returned to London for the Thanksgiving Service in Westminster Abbey, at 11 a.m. on Sunday, July 5th. The sermon at this service was

preached by Dr. Armitage Robinson, Dean of Westminster.

The Conference was opened at Lambeth Palace on Monday, July 6th, the sittings being held in the Library of the Palace, as they had been for the gatherings of 1878 and 1888. The Conference of 1867 and the Conference of 1897 had been held in the Guard-Room of the Palace. The Conference sat daily till Saturday, July 11th, and during the week 11 Committees were appointed to deal with the specified subjects which had been already named on the Agenda paper. The subjects were as follows:—

- I.—The Faith and Modern Thought.
- II.—Supply and Training of Clergy.
- III.—Religious Education.
- IV.—Foreign Missions.
- V.—The Book of Common Prayer.
- VI.—Administration of Holy Communion.
- VII.—Ministries of Healing.
- VIII.—Marriage Problems.
- IX.—Moral Witness of the Church.
- X.—Organisation in the Anglican Communion.
- XI.—Reunion and Intercommunion.

On Monday, July 20th, His Majesty King Edward received the Bishops at Buckingham Palace, and after they had been severally presented, His Majesty received an Address signed by the Archbishop of Canterbury on behalf of the Conference.

On Thursday, July 23rd, there was a Devotional Day at Fulham Palace, the addresses being given in Fulham Parish Church by Dr. Copleston, Metropolitan of India.

During the fortnight of July 13th–25th, the Committees held their sessions, some at Lambeth, some in the Church House, Westminster, and others elsewhere. The Conference re-assembled on Monday, July 27th, and sat till Wednesday, August 5th. On the concluding days of the sessions, the Encyclical Letter ¹ which had been drafted and

¹ See p. 294.

circulated beforehand was discussed and adopted, together with the Resolutions of the Conference, based upon the Reports of the different Committees.¹

On Thursday, August 6th, the Conference was closed by a solemn Celebration of the Holy Communion in St. Paul's Cathedral, at 10 a.m., the sermon being preached by Dr. Tuttle, Presiding Bishop of the American Church.

Of the 242 Bishops present at the Conference of 1908, 79 belonged to England and Wales,² 12 to Ireland, 7 to Scotland, 55 to the United States of America, and 89 to Colonial and Missionary Dioceses throughout the world.

¹ See pp. 318 and 338.

² Viz., 37 Diocesan Bishops, 28 Bishops Suffragan, and 14 ex-Colonial Bishops holding Commissions in England. (See p. 287.)

PART II

DOCUMENTS, REPORTS, AND
RESOLUTIONS, ILLUSTRATING THE
HISTORY OF THE CONFERENCES

I

1867.

Formal "Address to the Faithful" from the Bishops attending the Conference of 1867. (See page 11.)

To the Faithful in Christ Jesus, the Priests and Deacons, and the Lay Members of the Church of Christ in Communion with the Anglican Branch of the Church Catholic-

We, the undersigned Bishops, gathered under the good providence of God for prayer and conference at Lambeth, pray for you that ye may obtain grace, mercy and peace from God our Father, and from the Lord Jesus Christ our Saviour.

We give thanks to GOD, brethren beloved, for the faith in our Lord Jesus Christ, and the love towards the saints, which hath abounded amongst you; and for the knowledge of Christ which through you hath been spread abroad amongst the most vigorous races of the earth; and with one mouth we make our supplications to GOD, even the Father, that by the power of the Holy Ghost He would strengthen us with His might, to amend amongst us the things which are amiss, to supply the things which are lacking, and to reach forth unto higher measures of love and zeal in worshipping Him, and in making known His name; and we pray that in His good time He would give back unto His whole Church the Blessed gift of Unity in Truth.

And now we exhort you in love that ye keep whole and undefiled the faith once delivered to the saints, as ye have

received it of the Lord Jesus. We entreat you to watch and pray, and to strive heartily with us against the frauds and subtleties wherewith the faith hath been aforetime and is now assailed.

We beseech you to hold fast, as the sure work of GOD, all the canonical Scriptures of the Old and New Testament; and that by diligent study of these oracles of GOD, praying in the Holy Ghost, ye seek to know more of the Lord Jesus Christ our Saviour, very GOD and very Man, ever to be adored and worshipped, whom they reveal unto us, and of the will of GOD, which they declare.

Furthermore, we entreat you to guard yourselves and yours against the growing superstitions and additions with which in these latter days the truth of GOD hath been overlaid; as otherwise, so especially by the pretension to universal sovereignty over GOD's heritage asserted for the See of Rome, and by the practical exaltation of the Blessed Virgin Mary as mediator in the place of her Divine Son, and by the addressing of prayers to her as intercessor between GOD and man. Of such beware, we beseech you, knowing that the jealous GOD giveth not His honour to another.

Build yourselves up, therefore, beloved, in your most holy faith; grow in grace and in the knowledge and love of Jesus Christ our Lord. Show forth before all men by your faith, self-denial, purity, and godly conversation, as well as by your labours for the people amongst whom GOD hath so widely spread you, and by the setting forth of His Gospel to the unbelievers and the heathen, that ye are indeed the servants of Him who died for us to reconcile His Father to us, and to be a sacrifice for the sins of the whole world.

Brethren beloved, with one voice we warn you: the time is short; the Lord cometh; watch and be sober. Abide steadfast in the Communion of Saints, wherein GOD hath granted you a place. Seek in faith for oneness with Christ in the blessed Sacrament of His body and blood. Hold fast the Creeds and the pure worship and order, which of

GOD's grace ye have inherited from the Primitive Church. Beware of causing divisions contrary to the doctrine ye have received. Pray and seek for unity amongst yourselves, and amongst all the faithful in Christ Jesus; and the good Lord make you perfect, and keep your bodies, souls and spirits, until the coming of the Lord Jesus Christ.

(Signed)

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|-------------------------------|-------------------------------|
| C. T. Cantuar. | Mathew Perth. |
| M. G. Armagh. | Benj. Huron. |
| R. C. Dublin. | W. W. Antigua. |
| A. C. London. | E. H. Sierra Leone. |
| C. R. Winton. | T. N. Honolulu. |
| C. St. David's. | J. T. Ontario. |
| J. Lichfield. | J. W. Quebec. |
| S. Oxon. | W. J. Gibraltar. |
| Thomas Vowler St. Asaph. | H. L. Dunedin. |
| A. Llandaff. | Edward, Bishop Orange River |
| John Lincoln. | Free State. |
| W. K. Sarum. | A. N. Niagara. |
| John T. Norwich. | William George Tozer, Mis- |
| J. C. Bangor. | sionary Bishop. |
| H. Worcester. | James B. Kelly, Coadjutor of |
| Charles Wordsworth, D.C.L., | Newfoundland. |
| Bishop of St. Andrew's, | S. Angl. Hierosol. |
| Dunkeld, and Dumblane. | John H. Hopkins, Presiding |
| Thos. G. Suther, Bishop of | Bishop of Pr. Ep. Church, in |
| Aberdeen and Orkney. | the United States. |
| William S. Wilson, Bishop of | Chas. P. McIlvaine, Bishop of |
| Glasgow and Galloway. | Ohio. |
| Thomas B. Morrell, Coadjutor | G. J. Gloucester and Bristol. |
| Bishop of Edinburgh. | E. H. Ely. |
| F. Montreal, Metropolitan of | William Chester. |
| Canada. | T. L. Rochester. |
| G. A. New Zealand, Metropoli- | Horace Sodor and Man. |
| tan of New Zealand. | Samuel Meath. |
| R. Capetown, Metropolitan of | H. Kilmore. |
| South Africa. | Charles Limerick Ardfert and |
| Aubrey G. Jamaica. | Aghadoe. |
| T. Barbados. | Robert Eden, D.D., Bishop of |
| J. Bombay. | Moray, Ross and Caithness, |
| H. Nova Scotia. | Primus. |
| F. T. Labuan. | Alexander Ewing, Bishop of |
| H. Grahamstown. | Argyll and the Isles. |
| H. J. C. Christchurch. | |

- Manton Eastburn, Bishop of Massachusetts.
J. Payne, Bishop of Cape Palmas and parts adjacent.
H. J. Whitehouse, Bishop of Illinois.
Thomas Atkinson, Bishop of North Carolina.
Henry W. Lee, Bishop of Iowa.
Horatio Potter, Bishop of New York.
Thomas M. Clark, Bishop of Rhode Island.
Alexander Gregg, Bishop of Texas.
W. H. Odenheimer, Bishop of New Jersey.
G. T. Bedell, Assistant Bishop of Ohio.
Henry C. Lay, Missionary Bishop of Arkansas and the Indian Territory.
Jos. C. Talbot, Assistant Bishop of Indiana.
Richard H. Wilmer, Bishop of Alabama.
Charles Todd Quintard, Bishop of Tennessee.
John B. Kerfoot, Bishop of Pittsburgh.
J. P. B. Wilmer, Bishop of Louisiana.
C. M. Williams, Missionary Bishop to China.
J. Chapman, Bishop.
George Smith, late Bishop of Victoria (China).
David Anderson, late Bishop of Rupert's Land.
Edmund Hobhouse, Bishop of New Zealand.

II

1867.

The Formal Resolutions of the Conference of
September 24th-27th, 1867. (See page 11.)

INTRODUCTION.

“We, Bishops of Christ’s Holy Catholic Church in visible Communion with the United Church of England and Ireland, professing the Faith delivered to us in Holy Scripture, maintained by the Primitive Church and by the Fathers of the English Reformation, now assembled, by the good providence of God, at the Archiepiscopal Palace of Lambeth, under the presidency of the Primate of all England, desire:—*First*, to give hearty thanks to Almighty God for having thus brought us together for common counsels and united worship; *Secondly*, we desire to express the deep sorrow with which we view the divided condition of the flock of Christ throughout the world, ardently longing for the fulfilment of the prayer of our Lord, ‘That all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me’; and, *Lastly*, we do here solemnly record our conviction that unity will be most effectually promoted by maintaining the Faith in its purity and integrity, as taught in the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils, and by drawing each of us closer to our common Lord, by giving ourselves to much prayer and intercession, by the

cultivation of a spirit of charity, and a love of the Lord's appearing."

Resolution I.—"That it appears to us expedient, for the purpose of maintaining brotherly intercommunion, that all cases of establishment of new Sees, and appointment of new Bishops, be notified to all Archbishops and Metropolitans, and all Presiding Bishops of the Anglican Communion."

Resolution II.—"That, having regard to the conditions under which intercommunion between members of the Church passing from one distant Diocese to another may be duly maintained, we hereby declare it desirable :—

" (1) That forms of Letters Commendatory on behalf of Clergymen visiting other Dioceses be drawn up and agreed upon.

" (2) That a form of Letters Commendatory for lay members of the Church be in like manner prepared.

" (3) That his Grace the Lord Archbishop of Canterbury be pleased to undertake the preparation of such forms." ¹

Resolution III.—"That a Committee be appointed to draw up a Pastoral Address to all members of the Church of Christ in communion with the Anglican Branch of the Church Catholic, to be agreed upon by the assembled Bishops, and to be published as soon as possible after the last sitting of the Conference." ²

Resolution IV.—"That, in the opinion of this Conference, Unity in Faith and Discipline will be best maintained among the several branches of the Anglican Communion by due and canonical subordination of the Synods of the several branches to the higher authority of a Synod or Synods above them."

Resolution V.—"That a Committee of seven members (with power to add to their number, and to obtain the assistance of men learned in Ecclesiastical and Canon Law) be appointed to inquire into and report upon the

¹ See p. 75.

² See p. 49.

subject of the relations and functions of such Synods, and that such Report be forwarded to his Grace, the Lord Archbishop of Canterbury, with a request that, if possible, it may be communicated to any adjourned meeting of this Conference.”¹

Resolution VI.—“That, in the judgment of the Bishops now assembled, the whole Anglican Communion is deeply injured by the present condition of the Church in Natal; and that a Committee be now appointed at this General Meeting to report on the best mode by which the Church may be delivered from the continuance of this scandal, and the true faith maintained. That such Report be forwarded to his Grace the Lord Archbishop of Canterbury, with the request that he will be pleased to transmit the same to all the Bishops of the Anglican Communion, and to ask for their judgment thereupon.”²

Resolution VII.—“That we who are here present do acquiesce in the Resolution of the Convocation of Canterbury, passed on June 29th, 1866, relating to the Diocese of Natal, to wit:—

“If it be decided that a new Bishop should be consecrated: As to the proper steps to be taken by the members of the Church in the province of Natal for obtaining a new Bishop, it is the opinion of this House—*first*, that a formal instrument, declaratory of the doctrine and discipline of the Church of South Africa should be prepared, which every Bishop, Priest and Deacon to be appointed to office should be required to subscribe; *secondly*, that a godly and well-learned man should be chosen by the clergy, with the assent of the lay-communicants of the Church, and *thirdly*, that he should be presented for consecration, either to the Archbishop of Canterbury—if the aforesaid instrument should declare the doctrine and discipline of Christ as received by the United Church of England and Ireland—or to the Bishops of the Church of South Africa, according as hereafter may be judged to be most advisable and convenient.”³

¹ See p. 58.

² See p. 73.

³ See p. 11.

Resolution VIII.—"That, in order to the binding of the Churches of our Colonial Empire and the Missionary Churches beyond them in the closest union with the Mother-Church, it is necessary that they receive and maintain without alteration the standards of Faith and Doctrine as now in use in that Church. That, nevertheless, each Province should have the right to make such adaptations and additions to the services of the Church as its peculiar circumstances may require. *Provided*, that no change or addition be made inconsistent with the spirit and principles of the Book of Common Prayer, and that all such changes be liable to revision by any Synod of the Anglican Communion in which the said Province shall be represented."

Resolution IX.—"That the Committee appointed by Resolution V., with the addition of the names of the Bishops of London, St. David's, and Oxford, and all the Colonial Bishops, be instructed to consider the constitution of a voluntary spiritual tribunal, to which questions of doctrine may be carried by appeal from the tribunals for the exercise of discipline in each Province of the Colonial Church, and that their report be forwarded to his Grace the Lord Archbishop of Canterbury, who is requested to communicate it to an adjourned meeting of this Conference."¹

Resolution X.—"That the resolutions submitted to this Conference relative to the discipline to be exercised by Metropolitans, the Court of Metropolitans, the scheme for conducting the Election of Bishops, when not otherwise provided for, the declaration of submission to the Regulation of Synods, and the question of what Legislation should be proposed for the Colonial Churches, be referred to the Committee specified in the preceding Resolution."²

Resolution XI.—"That a special Committee be appointed to consider the Resolutions relative to the notification of proposed Missionary Bishoprics, and the Subordination of Missionaries."³

¹ See p. 62.

² See p. 66.

³ See p. 71.

Resolution XII.—"That the question of the bounds of the jurisdiction of different Bishops, when any question may have arisen in regard to them, the question as to the obedience of Chaplains of the United Church of England and Ireland on the Continent, and the Resolution submitted to the Conference relative to their return and admission into Home Dioceses, be referred to the Committee specified in the preceding Resolution."

Resolution XIII.—"That we desire to render our hearty thanks to Almighty God for the blessings vouchsafed to us in and by this Conference; and we desire to express our hope that this our meeting may hereafter be followed by other meetings to be conducted in the same spirit of brotherly love."

III

Reports of Committees Appointed by the Conference of 1867. (See page 12.)

A.—Report of the Committee appointed under Resolution V., by the Conference of Bishops of the Anglican Communion, held at Lambeth Palace, September 24th-27th, 1867.¹

The subject of the functions and relations of the several Synods, on which the Committee is appointed to report, appears to them to be necessarily connected with questions as to the constitution of these bodies. The following Report, therefore, embraces the whole subject of Synods. In discussing it, your Committee deems it necessary to deal with the question in the abstract, without reference to existing laws and usages in the several branches of the Anglican Communion, and to lay down general principles, the adoption or application of which must depend on circumstances, such, for example, as the laws which any Church may have inherited or already established.

I. In the organisation of Synodal order for the government of the Church, the Diocesan Synod appears to be the primary and simplest form of such organisation.

By the Diocesan Synod the co-operation of all members of the body is obtained in Church action; and that acceptance of Church

¹ Resolution IV.—“That, in the opinion of this Conference, Unity in Faith and Discipline will be best maintained among the several branches of the Anglican Communion by due and canonical subordination of the Synods of the several branches to the higher authority of a Synod or Synods above them.” (See p. 10.)

Resolution V.—“That a Committee of seven members (with power to add to their number, and to obtain the assistance of men learned in Ecclesiastical and Canon Law) be appointed to inquire into and report upon the subject of the relations and functions of such Synods, and that such Report be forwarded to his Grace the Lord Archbishop of Canterbury, with a request that, if possible, it may be communicated to any adjourned meeting of this Conference.”

rules is secured, which, in the absence of other law, usage, or enactment, gives to these rules the force of laws "binding on those who, expressly or by implication, have consented to them."¹

For this reason, wherever the Church is not established by law, it is, in the judgment of your Committee, essential to order and good government that the Diocese should be organised by a Synod.

Your Committee consider that it is not at variance with the ancient principles of the Church, that both Clergy and Laity should attend the Diocesan Synod, and that it is expedient that the Synod should consist of the Bishop and Clergy of the Diocese, with Representatives of the Laity.

The Constitution of the Diocesan Synod may be determined either by rules for that branch of the Church established by the Synod of the Province, or by general consent in the Diocese itself, its rules being sanctioned afterwards by the Provincial Synod.

Your Committee, however, recommend that the following general rules should be adopted; viz., that the Bishop, Clergy, and Laity should sit together, the Bishop presiding; that votes should be taken by orders, whenever demanded; and that the concurrent assent of Bishop, Clergy, and Laity should be necessary to the validity of all acts of the Synod.

They consider that the Clerical members of the Synod should be those Clergy who are recognised by the Bishop, according to the rules of the Church in that Diocese, as being under his jurisdiction. Whether in large Dioceses, when the Clergy are very numerous, they might appear by representation, is a difficult question, and one on which your Committee are not prepared to express an opinion.

The Lay Representatives in the Synod ought, in the judgment of your Committee, to be Male Communicants of at least one year's standing in the Diocese, and of the full age of twenty-one. It should be required that the electors should be Members of the Church in that Diocese, and belong to the parish in which they claim to vote. It appears desirable that the regular meetings of the Synod should be fixed and periodical; but that the right of convening special meetings whenever they may be required should be reserved to the Bishop.

The office of the Diocesan Synod is, generally, to make regulations, not repugnant to those of higher Synods, for the order and good government of the Church within the Diocese, and to promulgate the decisions of the Provincial Synod.

II. The Provincial Synod—or, as it is called in New Zealand, the General Synod, and in the United States the General Con-

¹ Judgment of Judicial Committee of Privy Council in case of *Long v. Bishop of Capetown*. 1 Moore, P.C.C., N.S., 461.

vention—is formed, whenever it does not exist already by law and usage, through the voluntary association of Dioceses for united legislation and common action. The Provincial Synod not only provides a method for securing unity amongst the Dioceses which are thus associated, but also forms the link between these Dioceses and other Churches of the Anglican Communion.

Without questioning the right of the Bishops of any Province to meet in Synod by themselves, and without affirming that the presence of others is essential to a Provincial Synod, your Committee recommend that, whenever no law or usage to the contrary already exists, it should consist of the Bishops of the Province, and of Representatives both of the Clergy and of the Laity in each Diocese.

Your Committee need not define the method in which a Provincial Synod may be first constituted, but they assume that its constitution and rules will be determined by the concurrence of the several Dioceses duly represented.

Your Committee consider that it must be left to each Province to decide whether, and under what circumstances, the Bishops, Clergy, and Laity in a Provincial Synod should sit and discuss questions in the same chamber or separately; but, in the judgment of the Committee, the votes should in either case be taken by orders; and the concurrent assent of Bishops, Clergy, and Laity should be necessary for any legislative action, wherever the Clergy and Laity form part of the constitution of a Provincial Synod; such powers and functions not involving legislation being reserved as belong to the Bishops by virtue of their office.

The number, qualification, and mode of election of the Clerical and Lay Representatives from each Diocese must be determined by the Synods in the several Provinces.

It is the office of the Provincial Synod, generally, to exercise, within the limits of the Province, powers in regard to Provincial questions similar to those which the Diocesan Synod exercises, within the Diocese, in regard to Diocesan questions.

As to the relation between these two Synods, your Committee are of opinion that the Diocese is bound to accept positive enactments of a Provincial Synod in which it is duly represented, and that no Diocesan regulations have force, if contrary to the decisions of a higher Synod; but that, in order to prevent any collision or misunderstanding, the spheres of action of the several Synods should be defined on the following principle, viz., That the Provincial Synod should deal with questions of common interest to the whole Province, and with those which affect the communion of the Dioceses with one another and with the rest of the Church; whilst the Diocesan Synod should be left free to dispose of matters of local interest, and to manage the affairs of the Diocese.

From this principle your Committee draws the following conclusions :—

1. All alterations in the Services of the Church, required by circumstances in the Province, should be made or authorised by the Provincial Synod, and not merely by the Diocesan.

2. The rule of discipline for the Clergy of the Province should be framed by the Provincial Synod.

3. Rules for the trial of Clergy should be made by the Provincial Synod; but, in default of such action on the part of the Synod, the Diocesan Synod should establish provisional rules for this purpose. The Provincial Tribunal of Appeal should be established by the Provincial Synod.

4. In questions relating to Patronage, the tenure of Church property, Parochial divisions, arrangements, officers, etc., there should be joint action of the Diocese and the Province; the former making such regulations as may be best suited to develop local resources, the latter providing against the admission of any principle inexpedient for the common interests of the Church.

5. The erection of a new Diocese within the limits of an existing Diocese should proceed by general rules established by the Provincial Synod.

6. The question of the election of a Bishop it is unnecessary here to consider, as it is submitted to another Committee.¹

III. The question of a higher Synod of the Anglican Communion, and of the relation which the inferior Synods should hold towards it, whenever it might assemble, is one, your Committee are aware, of much greater difficulty than any of those which have been previously considered.

The fact, however, that a Conference of Bishops of the whole Anglican Communion has already met together, is of itself an indication of the need which is generally felt of united counsel in a sphere more extensive than that of a Provincial Synod. Indeed, the Resolutions under which this Committee was appointed contemplate the possibility at least of some Synod being established superior to the Provincial. It is also implied in Resolution VIII. of this Conference,² that some such Assembly may be required, in order to preserve Colonial and Missionary Churches in close union with the Church of England, since it is provided that all changes in the Services of the Church made by one of their Provincial Synods should "be liable to revision by any Synod of the Anglican Communion in which the said Province should be represented."

The objection that may be urged against the united action of Churches which are more or less free to act independently, and other Churches whose constitution is fixed, not only by ancient ecclesiastical laws and usages, but by the law of the State, are

¹ See p. 67.

² See p. 56.

obvious; but it appears to your Committee that the action of this Conference has proved that the difficulties which are anticipated are not insuperable, and suggests the method by which they may be overcome. Under present circumstances, indeed, no Assembly that might be convened would be competent to enact canons of binding ecclesiastical authority on these different bodies, or to frame definitions of faith which it would be obligatory on the Churches of the Anglican Communion to accept. It would be necessary, therefore, in the judgment of your Committee, to avoid all terms respecting this Assembly that might imply authority of this nature, and to call it a Congress, if even the term Council should be considered open to objection. Its decisions could only possess the authority which might be derived from the moral weight of such united counsels and judgments, and from the voluntary acceptance of its conclusions by any of the Churches there represented.

Your Committee consider that his Grace the Archbishop of Canterbury, as occupying the See from which the Colonial and American Churches derive their succession, should be the convener of such an Assembly. That it should differ from the present Conference in being attended by both Clerical and Lay Representatives of the several Churches, as consultees and advisers, each Diocese being allowed to send, besides its Bishop, a presbyter and a lay member of the Church, if they should desire to be thus represented; and further, in the proceedings being more formal and, in part at least, public. The question when for the first time, and at what periods, this Congress or Council should be called, your Committee deem it more respectful to leave for the consideration of his Grace the Archbishop of Canterbury and of the present Conference.

G. A. NEW ZEALAND, *Chairman.*

H. GRAHAMSTOWN, *Secretary.*

B.—*Report of the Committee appointed under Resolution IX. of the Lambeth Conference, on the Constitution of a voluntary spiritual Tribunal, to which questions of Doctrine may be carried by Appeal from the Tribunals for the exercise of discipline in each Province of the Colonial Church.*¹

After full consideration of objections that have been urged against the establishment of any such Tribunal as that contem-

¹ Resolution IX.—“That the Committee appointed by Resolution V., with the addition of the names of the Bishops of London, St. David's, and Oxford, and all the Colonial Bishops, be instructed to consider the constitution of a voluntary spiritual Tribunal, to which questions of doctrine may be carried by appeal from the Tribunals for the exercise

plated by this Resolution, your Committee are of opinion that these objections are not sufficient to outweigh the arguments in its favour, and that most of the objections will be found inapplicable to the particular form of Tribunal which the Committee recommend.

Your Committee consider that such a Tribunal is required in order to prevent the dissatisfaction which would arise if important questions were finally decided by those Colonial Churches, the circumstances of which render it impossible for them to form a sufficient Tribunal of last resort.

It would also tend to secure unity in matters of Faith, and uniformity in matters of Discipline, where Doctrine may be involved.

For these reasons your Committee recommend that such a Tribunal be established; and from the desire expressed by several branches of the Colonial Church, that this should be one of the results of this Conference, they believe that it will be generally accepted by those for whose benefit it is designed.

At the same time, they are sensible of the great difficulty of forming such a Tribunal, and of the necessity of proceeding with caution, lest it should interfere with the liberties of the Colonial Churches, or should have any appearance of collision with the Courts established by law, either here or in Her Majesty's foreign possessions.

Your Committee now proceed to lay before the Conference their conclusions as to the functions and constitution of the proposed Tribunal.

They are of opinion that it should not take cognizance of any case which shall not have been referred to it by some branch of the Anglican Communion which has consented to its constitution. Thus it would not interfere either with those Churches in which provision is made by the State for the exercise of discipline, or with the liberty and rights of ecclesiastical Provinces. These would be free to accept or to decline the appeal thus offered to them, and to withdraw afterwards their acceptance of the Tribunal, if they should so desire.¹

Your Committee consider that this Tribunal of Appeal should take into consideration all the facts of the case as sent up to it in writing from the inferior Tribunal; that the Appeal, however, should not be on the facts, but only on the points of Doctrine and Discipline involved in them.

That during the Appeal the sentence of the Provincial Tribunal of discipline in each Province of the Colonial Church, and that their report be forwarded to his Grace the Lord Archbishop of Canterbury, who is requested to communicate it to an adjourned meeting of this Conference." (See pp. 10 and 77.)

¹ The decisions of such a Tribunal would be of the same nature as those of "arbitrators, whose jurisdiction rests entirely upon the agreement of the parties." (Judgment of Judicial Committee of the Privy Council in case of *Long v. Bishop of Capetown*, 1 Moore, P.C.C., N.S., 462.)

should continue in force, so far as it affects the present exercise of spiritual functions by the accused.

That the judgments of the Tribunal of Appeal should be delivered in the form of a decision that the teaching or practice of the accused party is (or is not) permissible.

That the Tribunal should use as the standards of faith and doctrine by which its decisions shall be governed, those which are now in use in the United Church of England and Ireland; and that as to all matters not defined in such formularies, the judgments should be framed on any conclusions which shall be hereafter agreed to at any Council or Congress of the whole Anglican Communion: Provided always, that no such conclusion be contradictory to any now existing standard or formulary of the Church of England; and provided further, that the Synod of that Province of the Church from which the Appeal shall be sent, shall not have refused to accept such conclusion.

Your Committee further recommend, subject to any regulations that may be made at any future Conference of the Anglican Communion:—

That, as it is a Tribunal for decisions in matters of faith, Archbishops and Bishops only should be judges, his Grace the Lord Archbishop of Canterbury being the President.

That each Province in the Colonial Church should have the right of electing two members of the Tribunal; and that all the Dioceses of the Colonial Church not associated into Provinces should collectively have the right of electing two. That each Province of the United Church of England and Ireland should be requested to elect two members, but that the Province of Canterbury should elect three, in the event of his Grace the Archbishop not acting as President. That the Episcopal Church in Scotland should have the right of electing two. And (as it appears probable that the Protestant Episcopal Church in the United States would avail itself of such a Tribunal) that Church should have the right of electing five members.

In the judgment of the Committee, the Bishops of the several Churches should elect those who shall represent them on this Tribunal.

That, so soon after January 1st, 1869, as any ten names shall have been forwarded to the Archbishop of Canterbury as having been elected, the Tribunal should be deemed to be constituted.

That of the members thus elected, seven should form a quorum for the transaction of business, but a smaller number should have power to adjourn from time to time.

That the members of the Tribunal should continue in office, unless their seat be vacated by death, resignation, or removal of the electing body; but that, in the event of any Bishop of the

Colonial Church or American Church notifying to the electing body that he is unable or declines to attend at any sitting of the Tribunal to which he may be summoned, it should be lawful for the body by which he was elected to appoint, instead of him, any Bishop of the Anglican Communion other than one of those already elected.

That, in the event of the Archbishop of Canterbury for the time being declining or being unable to act as President, it should be lawful for his Grace, if he should see fit, to nominate any other member of the Tribunal to act as President in his room; and in the event of no such appointment being made by him, that it should be lawful for the Tribunal at its first meeting to elect one of its members as President.

That the summons for the sitting of the Tribunal should be issued within thirty days from the time of the notice of Appeal being delivered by the agent of the Appellant to the proper officer of the Tribunal.

That the action of the Tribunal should not be impeded by the absence from it of any of those who are at liberty to sit in it, provided there be a quorum.

That, before the assembling of the Tribunal for the hearing of an Appeal, the President should nominate as Assessors three theologians and three persons learned in the law, who should be present at the trial, and should answer any questions as to theological learning and law put to them by the Tribunal through its President in writing, and should be at liberty to tender in writing to the Tribunal through its President their opinion upon any point of theological learning or law which may arise, and that the Tribunal should be bound to consider such opinion before coming to its decision.

That parties before the Tribunal may be represented by any counsel they may select, whether theologians or persons learned in the law.

That the rules of procedure of the said Tribunal, except as here provided for, should, as far as possible, be those of the higher Courts of Law, and that any necessary alterations in such rules should be made by the Tribunal itself.

That no sentence should be passed without the assent thereto of two-thirds of the Judges present during the trial.

That, at the time of delivering judgment, each member of the Tribunal who has been present during the trial should give his decision in writing, and may read, or cause to be read, openly in court his decision, and the reasons for it; and that the judgment of the prescribed majority should be the judgment of the Tribunal.

F. MONTREAL, *Chairman.*

H. GRAHAMSTOWN, *Secretary.*

*C.—On the Courts of Metropolitans, and the Trial of a Bishop or Metropolitan.*¹

I. Your Committee consider that the constitution of the Provincial Tribunal for Appeals from the decisions of Diocesan Tribunals should be determined, whenever it is not fixed by law, by the Synod of the Province; but it is expedient, in their judgment, that its rules should be assimilated, as far as circumstances will admit, to those of the proposed tribunal of Appeal in England.

II. In the case of charges against a Bishop, they suggest the following as general principles:—

That each Province should determine by rules made in its own Synod the offences for which a Bishop may be presented for trial, and who should be promoters of the charge.

That the charge should be presented to the Metropolitan.

That it appears doubtful whether a preliminary inquiry is expedient, provided that sufficient precautions are taken that no frivolous charges should be entertained.

That the Metropolitan should summon to the hearing of the cause all the Bishops of the Province (except the accused), who should sit as judges, not merely as assessors.

That no trial should take place, except before two-thirds of the Bishops of the Province, provided that there be never fewer than three Bishops present, including the Metropolitan.

That if three Bishops of the Province should be unable to attend, it should be lawful for the Metropolitan to call in one or more Bishops not of the Province.

That it is desirable that, whenever it may be practicable, there should be Assessors, as recommended by this Committee for the higher Tribunal of Appeal.

That, in case of the non-appearance of the accused after sufficient citations, the trial may go forward as if he were present, or he may be punished for contumacy, according as the Province may prescribe.

That there should be no sentence except by the judgment of two-thirds of the Tribunal, or by three judges, whichever should be the greater number; the assent of the Metropolitan not being necessary to the sentence.

That the general rules of procedure should be framed by the Synod of the Province; but should be, as far as possible, similar

¹ Resolution X.—“That the Resolutions submitted to this Conference relative to the discipline to be exercised by the Metropolitans, the Court of Metropolitans, the scheme for conducting the Election of Bishops, when not otherwise provided for, the declaration of submission to the Regulation of Synods, and the question of what Legislation should be proposed for the Colonial Churches, be referred to the Committee specified in the preceding Resolution.”

to those recommended by this Committee for the proposed Tribunal of Appeal.

That an appeal to the higher Tribunal recommended by this Committee should be allowed when the case is one of doctrine, if notice of such appeal be given within days from the delivery of sentence; and that, in all cases, proper provision should be made for a new trial on sufficient reason being shown.

That there should be no contract not to appeal to Civil Courts; but that sufficient provision should be made by the Declaration of Submission (to be considered in another Report) that the sentence of the Spiritual Tribunals may be effective.

That a Metropolitan should be tried in the same manner as any other Bishop—the senior Bishop, in that case, acting in the place of the Metropolitan.

F. MONTREAL, *Chairman*.

H. GRAHAMSTOWN, *Secretary*.

D.—*Scheme for conducting the Election of Bishops, when not otherwise provided for.*

Your Committee have to consider the proper mode for conducting the election of a Bishop, whenever it is not provided for by an existing law, and without reference to any question that might arise as to the temporalities connected with the See.

It is evident that there are two parties whose concurrent action is necessary in such an appointment—viz., the Clergy and Laity of the Diocese, and the Bishops of the Province by whom the person elected as Bishop is consecrated.

Your Committee are of opinion that, in accordance with the ancient usages of the Church, the election as a general rule should be made by the Diocese, and that the Bishops of the Province should confirm the election. They consider, however, that it is consistent with this principle that the Diocese should nominate two or more persons, of whom the Bishops of the Province should select one; or that the Diocese should delegate to any person or body the power of choosing a Bishop for the vacant See, it being understood that the Diocese must accept such choice as final.

The principle of the concurrent action of the two parties concerned would also be preserved if the Bishops of the Province should nominate two or more persons, from whom the Diocese should elect one.

In the election by the Diocese it appears to your Committee that the right of selecting the person who shall be their Bishop belongs to the Clergy, the Laity having the right of accepting or rejecting

the person so chosen. But it is expedient, in their judgment, that the election should always be made by the Diocesan Synod, wherever one is established, and in accordance with the rules of that Synod. In those Dioceses in which there is no Diocesan Synod, they recommend that, for the election of a Bishop, a Convention should be summoned by the Dean, senior Archdeacon, or senior Presbyter of the Diocese; that this Convention should consist of all Presbyters and of lay-representatives, who should be male communicants of at least twenty-one years of age; that these representatives should be elected by each parish or congregation, in such manner as should be determined by the convener; that the person who should obtain the majority of votes of the Clergy, and also of those of the lay-representatives present at the Convention, should be accounted to be elected to the Bishopric; that this election should not be vitiated by the absence of any of the parties summoned, or by the failure of any congregation or parish to elect a lay-representative; that any question as to the validity of the election to the vacant See should be submitted, prior to the Consecration, to the Consecrating Bishops, whose decision should be final; and that after the consecration of a Bishop no objection should be entertained.

They further recommend that, where the Diocese is included in a Province, the confirmation of an election should be by the Metropolitan and a majority of the Bishops of the Province; but where the Diocese is extra-Provincial, that the confirmation should rest with the Archbishops of Canterbury and York and the Bishop of London; that the power of confirmation should be absolute—the Bishops having the right to refuse to confirm the election, without assigning any reason for their refusal.

All further rules necessary for conducting the election should, in the opinion of your Committee, be made by the Synod of the Province.

F. MONTREAL, *Chairman*.

H. GRAHAMSTOWN, *Secretary*.

E.—On Declaration of Submission to Regulations of Synod.

Your Committee recommend that, in all branches of the Church, the government of which is not determined by law, a Declaration should be made by those who hold office therein. They consider that a Declaration is necessary, in order to define the conditions of the consensual compact, and that it should be framed so as to secure submission to all synodical action in its legitimate sphere, and to the decisions of the constituted Tribunals.

They recommend the following declaration to be made before the Metropolitan, or some person duly appointed by him, by all Bishops elect, either before their consecration, or, if already consecrated, before exercising any Episcopal functions in their Diocese :—

“ I A. B., chosen Bishop of the Church and See of _____, do promise that I will teach and maintain the doctrine and discipline of the United Church of England and Ireland, as acknowledged and received by the Province of _____, and I also do declare that I consent to be bound by all the rules and regulations which have heretofore been made or which may from time to time be made, by the Synod of the Diocese of _____, and the Provincial Synod of _____, or either of them; and, in consideration of being appointed Bishop of the said Church or See of _____, I hereby undertake immediately to resign the said appointment, together with all the rights and emoluments appertaining thereto, if sentence requiring such resignation should at any time be passed upon me, after due examination had, by the Tribunal acknowledged by the Synod of the said Province for the trial of a Bishop; saying all rights of Appeal allowed by the said Synod.”

They recommend that the following Declaration be made (in addition to the Declaration required by the rules of that Province or Diocese as to doctrine and worship) by persons to be admitted to holy orders, and by Clergymen to be admitted to the cure of souls, or to any other office of trust in the Church :—

“ I, A. B., do declare that I consent to be bound by all the rules and regulations which have heretofore been made, or which may from time to time be made, by the Synod of the Diocese of _____, and the Provincial Synod of _____, or either of them; [and in consideration of being appointed _____, I hereby undertake immediately to resign the said appointment, together with all the rights and emoluments appertaining thereto, if sentence requiring such resignation should at any time be passed upon me, after due examination had, by the Tribunal appointed by the Synods of the aforesaid Province and Diocese for the trial of a Clergyman; saying all rights of Appeal allowed by the said Synod].”

(The part in brackets to be omitted when there is no appointment to a cure of souls, or office of trust.)

Your Committee consider that it must be left to the Province or Diocese to decide whether laymen who are admitted to any office or position of trust should be required to sign a Declaration of the same nature.

G. A. NEW ZEALAND, *Chairman.*

H. GRAHAMSTOWN, *Secretary.*

F.—On Provinces and Subordination to Metropolitans.

On this subject your Committee beg to report as follows :—

They are of opinion that the association or federation of Dioceses within certain territorial limits, commonly called an Ecclesiastical Province, is not only in accordance with the ancient laws and usages of the Christian Church, but is essential to its complete organisation.

Such an association is of the highest advantage for united action, for the exercise of discipline, for the confirmation of the election of Bishops, and generally to enable the Church to adapt its laws to the circumstances of the countries in which it is planted.

It is expedient, in the judgment of your Committee, that these ecclesiastical divisions should, as far as possible, follow the civil divisions of these countries.

Of the Bishops of these Dioceses thus associated, one, in conformity with ancient usage, ought to be Metropolitan or Primus, the functions and powers of the Metropolitan being determined by synodical action in the Province, except so far as Metropolitan powers are defined by undisputed General Councils of the Church.

It seems to your Committee most in accordance with primitive usage that the Metropolitan See should be fixed, but they do not deem this to be essential. It appears expedient that the Provincial Synod should have the power of changing, when necessary, the site of the Metropolitan See.

Your Committee do not consider it necessary that the election to the Metropolitan See should be conducted differently from the election to other vacant sees; since the Bishops of the Province possess the right of confirming or refusing to confirm any election.

Your Committee strongly recommend that all those Dioceses which are not as yet gathered into Provinces should, as soon as possible, form part of some Provincial organisation. The particular mode of effecting this in each case must be determined by those who are concerned.

It is sufficient for your Committee to point out that the steps to be taken for effecting this change are twofold, since the relations of the Dioceses in Provincial organisation, when complete, are formed on the one hand by the subordination of the Bishops of the Province to a Metropolitan, and on the other by the association of the Dioceses in Provincial action. Any alteration of existing arrangements would require, therefore, in the opinion of your Committee, the concurrent action of the Diocese which is to be gathered into a Province with other neighbouring Dioceses, and of his Grace the Archbishop of Canterbury, to whom the Bishops of the Dioceses that at present are extra-provincial have taken the oath of canonical obedience. In the case of the limits of an

existing Province being altered, the consent of the Synod of that Province would be required for the alteration.

F. MONTREAL, *Chairman.*

H. GRAHAMSTOWN, *Secretary.*

G.—*Report of the Committee appointed under Resolution XI. of the Lambeth Conference.*¹

Your Committee report that, after full consideration of the questions referred to them by the Conference, they have adopted the following Resolutions:—

I. That every branch of the Church is entitled to found a Missionary Bishopric.

II. That it is desirable that each branch of the Church should act upon rules agreed upon beforehand by the Synod or other Church Council of the said branch.

III. That each Missionary Bishopric should be deemed to be attached to one branch of the Church, and that all rules for the election of a Missionary Bishop, and for the formation of a Diocese or Dioceses out of the Missionary District, should be made by the Synod or other Church Council of such branch of the Church.

IV. That notice of the erection of any Missionary Bishopric, and the choice and consecration of the Bishop, should be notified to all Archbishops and Metropolitans, and all Presiding Bishops, of the Anglican Communion.

V. That in appointing a Missionary Bishop, the district within which he is to exercise his Mission should be defined as far as possible; and that no other Bishop should be sent within the same district, without previous communication with that branch of the Church which gave mission for the work.

VI. That, while peculiar cases may occur in Missionary work, owing to difference of race and language, in which it may be desirable that more than one Bishop should exercise episcopal functions within the same district, the Committee consider that such cases should be regarded as exceptions, justified only by special circumstances.

VII. That, with respect to the special case of Continental Chaplaincies, the Committee suggest to the Conference the consideration of some ecclesiastical arrangement by which the various congregations of the Anglican Communion may be under one authority, whether of the English or American Church.

¹ Resolution XI.—“That a special Committee be appointed to consider the Resolutions relative to the notification of proposed Missionary Bishoprics, and the subordination of Missionaries.”

VIII. That the conditions on which a Missionary Bishopric should be brought within a Provincial organisation should be :—

1. The request of the Missionary Bishop, addressed both to the Church from which he received mission and to the Province which he wishes to join.

2. The consent of the Church from which he received mission, that consent being given by the Metropolitan or Presiding Bishop.

3. The consent of the Province he wishes to join, that consent being given by the Provincial Synod.

IX. That the status, jurisdiction, and designation of the Bishop thus received into a system of Provincial organisation should be determined by the Synod of the Province to which his Bishopric shall be then attached.

X. That, as a general rule, it is expedient that such Missionary Bishopric should be attached to the nearest Province; but that in certain cases it may be necessary that some more remote Province should be selected.

Bishop Tozer's Mission is a case to which the Committee desire to draw the attention of the Conference, as being one in which, for the present, Provincial organisation would seem to be impracticable, from the isolation of the district in which Bishop Tozer exercises his episcopal functions, and its remoteness from the Province of South Africa.

XI. That Missionary Bishops and their Clergy should be bound generally to the Canons of Doctrine and Discipline of the Church from which their mission is derived, or to which they may have been united, and that all alterations in matters of discipline be communicated to the authorities of that Church.

XII. That when a Missionary Church shall be received into the organisation of a Provincial Synod, the said Church should be bound by the acts of that body; but that, in order to effect this, the Missionary Church should be granted a power of representation, or of vote by proxy, in such Synod.

XIII. That, as a general rule, in conformity with Church order, all Missionaries and Chaplains residing or engaged in the exercise of ministerial duty within the Diocese or District of a Colonial or Missionary Bishop, should be licensed by, and be subject to the authority of the said Bishop.

XIV. That every Clergyman removing from one Colonial or Missionary Diocese or District into another Diocese ought to carry with him Letters Testimonial from the Colonial or Missionary Bishop whose Diocese or District he is leaving.

XV. That no person admitted to Holy Orders by the Bishop of any Diocese in England or Ireland, who shall afterwards have been serving under the jurisdiction of any Scottish, Colonial, or Foreign Bishop, should be received into any of the Home Dioceses, without

producing letters Dimissory or Commendatory from the Scottish, Colonial, or Foreign Bishop in whose Diocese he has been serving.

XVI. The attention of this Committee has been called to the clause in the Paper of Arrangements for the Conference, headed "Subordination of Missionaries." The Committee have failed to understand what is meant by the words "instructions from those in authority at home," but they can recommend no scheme which interferes with the canonical relation which subsists between a Bishop and his clergy.

W. J. GIBRALTAR, *Chairman.*

WILLIAM GEORGE TOZER, *Missionary Bishop, Secretary.*

H.—*Report of the Committee appointed under Resolution VI. of the Lambeth Conference.*¹

By the Resolution of the Lambeth Conference two questions were referred to the Committee:—

I. How may the Church be delivered from a continuance of the scandal now existing in Natal?

II. How may the true faith be maintained?

I. On the first question, the Committee recommend that an Address be made to the Colonial Bishops Council, calling their attention to the fact that they are paying an annual stipend to a Bishop lying under the imputation of heretical teaching, and praying them to take the best legal opinion as to there being any, and if so what, mode of laying these allegations before some competent court, and if any mode be pointed out, then to proceed accordingly for the removal of this scandal.

The Committee also recommend that the Address to the Colonial Bishops Council be prefaced with the following statement:—

"That, whilst we accept the spiritual validity of the sentence of deposition pronounced by the Metropolitan and Bishops of the South African Church upon Dr. Colenso, we consider it of the utmost moment for removing the existing scandal from the English Communion that there should be pronounced by some competent English court such a legal sentence on the errors of the said Dr. Colenso as would warrant the Colonial Bishops Council in ceasing

¹ Resolution VI.—"That, in the judgment of the Bishops now assembled, the whole Anglican Communion is deeply injured by the present condition of the Church in Natal: and that a Committee be now appointed at this General Meeting to report on the best mode by which the Church may be delivered from a continuance of this scandal, and the true faith maintained. That such Report shall be forwarded to his Grace the Lord Archbishop of Canterbury, with the request that he will be pleased to transmit the same to all the Bishops of the Anglican Communion, and to ask for their judgment thereupon." (See above, pp. 10 and 12).

to pay his stipend, and would justify an appeal to the Crown to cancel his Letters Patent."

II. On the second question :

"How may the true faith be maintained in Natal?"

The Committee submit the following Report :—

That they did not consider themselves instructed by the Conference, and therefore did not consider themselves competent, to inquire into the whole case; but that their conclusions are based upon the following facts :—

1. That in the year 1863, *forty-one* Bishops concurred in an Address to Bishop Colenso, urging him to resign his Bishopric.

2. That in the year 1863, some of the publications of Dr. Colenso, viz., "The Pentateuch and Book of Joshua Critically Examined," Parts I. and II., were condemned by the Convocation of the Province of Canterbury.

3. That the Bishop of Capetown, by virtue of his Letters Patent as Metropolitan, might have visited Dr. Colenso with summary jurisdiction, and might have taken out of his hands the management of the Diocese of Natal.

4. That the Bishop of Capetown, instead of proceeding summarily, instituted judicial proceedings, having reason to believe himself to be competent to do so.

That he summoned Dr. Colenso before himself and suffragans.

That Dr. Colenso appeared by his proctor.

That his defence was heard and judged to be insufficient to purge him from the heresy.

That, after sentence was pronounced, Dr. Colenso was offered an appeal to the Archbishop of Canterbury, as provided in the Metropolitan's Letters Patent.

5. That this Act of the African Church was approved—

By the Convocation of Canterbury;

By the Convocation of York;

By the General Convention of the Episcopal Church in the United States, in 1865;

By the Episcopal Synod of the Church in Scotland;

By the Provincial Synod of the Church in Canada, in the year 1865;

And, finally, the spiritual validity of the sentence of deposition was accepted by *fifty-six* Bishops on the occasion of the Lambeth Conference.

Judging, therefore, that the See is spiritually vacant; and learning, by the evidence brought before them, that there are many members of the Church who are unable to accept the ministrations of Dr. Colenso, the Committee deem it to be the duty of the Metropolitan and other Bishops of South Africa to proceed, upon the election of the Clergy and Laity in Natal, to consecrate one to discharge those spiritual functions of which these members of the Church are now in want.

In forwarding their Report to his Grace the Lord Archbishop of Canterbury, as instructed by the Resolution of the Conference, the Committee request his Grace to communicate the same to the adjourned meeting of the Conference, to be holden at Lambeth on the tenth day of the present month.

G. A. NEW ZEALAND, *Convenor*.

December 9th, 1867.

J.—*Form of Letters Dimissory for the Clergy.*¹

To the Right Reverend the Bishops and Reverend the Clergy, and to the faithful in Christ of the Diocese of A. We, B, by Divine permission Bishop of C, send greeting in the Lord.

We commend to your brotherly kindness by these our letters, D, E, Priest (or Deacon) of our Diocese, beseeching you to receive him in the Lord as a brother sound in the Faith, of a well-ordered and Religious Life, and worthy of all Christian Fellowship, and to render him any assistance of which he may stand in need; and so we bid you farewell in Christ our Lord.

Witness our hand.

A, *Bishop*.

B, *Secretary*.

¹ See p. 54.

IV.

Resolutions of the Adjourned Conference, December 10th, 1867. (See page 12.)

Resolution I.—“That this adjourned meeting of the Conference receives the Report (A) of the Committee now presented, and directs the publication thereof, commending it to the careful consideration of the Bishops of the Anglican Communion, as containing the result of the deliberations of that Committee; and returns the members of the same its thanks for the care with which they have considered the various important questions referred to them.”

(The same Resolution was passed with reference to Reports B, C, D, E, F, G.)

Resolution II.—“That the Report (H) of the Committee appointed under Resolution VI., laid before this meeting by his Grace the Archbishop of Canterbury, be received and printed; that the thanks of this meeting be given to the Committee for their labours; and that his Grace be requested to communicate the Report to the Council of the Colonial Bishops Fund.”

Resolution III.—“That his Grace be requested, if applied to by the House of Bishops in the Episcopal Church in the United States of America, to allow a copy of the Records of the Conference to be made for them, and to be lodged in the hands of such officer as shall be designated by the House of Bishops to receive it, for reference by Bishops only, but not for publication.”

Resolution IV.—“That his Grace the Archbishop of Canterbury be requested to convey to the Church in Russia an expression of the sympathy of the Anglican Communion with that Church, in the loss which it has sustained by the death of his Eminence Philarete, the venerable Metropolitan of Moscow.”

Resolution V.—“That the thanks of this Conference be given to the Bishop of Grahamstown¹ for the valuable services which he has rendered as Secretary to many of the Committees appointed by the Conference.”

Resolution VI.—“That the thanks of this Conference be given

¹ Right Rev. Bishop Cotterill.

to Philip Wright, Esq., and to Isambard Brunel, Esq., Barrister-at-Law, for their aid as Assistant Secretaries to the Committees; and especially to the latter for his valuable assistance in all matters that required legal advice."

Resolution VII.—"That we cannot close this Conference without conveying our hearty thanks to his Grace the Archbishop of Canterbury, both for convening this meeting, and for the mode in which he has presided over its deliberations."

Besides the preceding Resolutions:—

(1) The President reported that he had been authorised to annex the following signatures to the Encyclical Letter:—

A. T. CICESTER.
 AUCKLAND BATH AND WELLS.
 ROBERT DOWN AND CONNOR.
 WILLIAM DERRY.
 EDWARD NEWFOUNDLAND.
 J. FREDERICTON.
 T. E. ST. HELENA. (See page 13.)

(2) The following Bishops were appointed as a Sub-Committee, for the purpose of drawing up a Bill, in accordance with a Report submitted by the Committee appointed under Resolution IX. of the previous meeting:—

BISHOP OF LONDON.
 „ OXFORD.
 „ LINCOLN.
 „ ELY.
 „ LICHFIELD (Elect).
 „ MONTREAL.
 „ GRAHAMSTOWN.

BISHOP TROWER. (See page 62.)

(3) His Grace the Archbishop of Canterbury laid on the table a form of Letters Dimissory,¹ which he had prepared, in accordance with Resolution II.² of the last session of the Lambeth Conference.

(4) The Bishop of Illinois, at the request of the Conference, stated that the Meeting of the Triennial General Convention of the Protestant Episcopal Church in the United States would be held on the first Wednesday of October next, in the City of New York; and, in behalf of the Church in the United States, offered an affectionate invitation to the Bishops of the Conference to be present on that occasion; and also expressed the hope that the different branches of the Anglican Communion would depute one or more Bishops as Representatives of the Mother and Colonial

¹ See p. 75.

² See p. 54.

Churches, to be present on that occasion, assuring all that might accept this invitation of cordial welcome and affectionate brotherhood.

(5) At the request of the Conference, the Bishop of Lichfield (Elect) undertook the office of Corresponding Secretary for the Bishops of the Anglican Communion.

His Grace the President then pronounced the Benediction, and the Conference was closed.

V.

Official List of the Bishops Present at the Lambeth Conference of 1878. (See pp. 19 and 25.)

ARCHBISHOP OF CANTERBURY,
ARCHBISHOP OF YORK,
ARCHBISHOP OF ARMAGH,
ARCHBISHOP OF DUBLIN.

BISHOP OF LONDON.
BISHOP OF WINCHESTER.
BISHOP OF LLANDAFF.
BISHOP OF RIGON.
BISHOP OF NORWICH.
BISHOP OF BANGOR.
BISHOP OF GLOUCESTER & BRISTOL.
BISHOP OF CHESTER.
BISHOP OF ST. ALBANS.
BISHOP OF HEREFORD.
BISHOP OF PETERBOROUGH.
BISHOP OF LINCOLN.
BISHOP OF SALISBURY.
BISHOP OF CARLISLE.
BISHOP OF EXETER.
BISHOP OF BATH & WILLS.
BISHOP OF OXFORD.
BISHOP OF MANCHESTER.
BISHOP OF CHICHESTER.
BISHOP OF ST. ASAPH.
BISHOP OF ELY.
BISHOP OF ST. DAVID'S.
BISHOP OF TRURO.
BISHOP OF ROCHESTER.
BISHOP OF LICHFIELD.
BISHOP OF SODOR & MAN.
BISHOP OF MEATH.
BISHOP OF DOWN.

BISHOP OF KILLALOE.
BISHOP OF LIMERICK.
BISHOP OF DERRY.
BISHOP OF CASHEL.
BISHOP OF OSSORY.

BISHOP OF MORAY. Primus.
BISHOP OF ST. ANDREW'S.
BISHOP OF EDINBURGH.
BISHOP OF ABERDEEN.
BISHOP OF GLASGOW.
BISHOP OF BRECHIN.
BISHOP OF ARGYLL.

BISHOP OF DELAWARE.
BISHOP OF NEW YORK.
BISHOP OF OHIO.
BISHOP OF PENNSYLVANIA.
BISHOP OF WESTERN NEW YORK.
BISHOP OF NEBRASKA.
BISHOP OF PITTSBURGH.
BISHOP OF LOUISIANA.
BISHOP OF MISSOURI.
BISHOP OF LONG ISLAND.
BISHOP OF ALBANY.
BISHOP OF CENTRAL PENNSYLVANIA.
ASSISTANT BISHOP OF NORTH CAROLINA.
BISHOP OF NEW JERSEY.
BISHOP OF WISCONSIN.
BISHOP OF IOWA.
BISHOP OF COLORADO.

BISHOP OF HAITI.
BISHOP OF SHANGHAI.

BISHOP OF MONTREAL. Metropolitan.
BISHOP OF FREDERICTON.
BISHOP OF NOVA SCOTIA.
BISHOP OF ONTARIO.
BISHOP OF HURON.
BISHOP OF TORONTO.
BISHOP OF NIAGARA.

BISHOP OF MADRAS.
BISHOP OF COLOMBO.
BISHOP OF BOMBAY.

BISHOP OF GUIANA.
BISHOP OF KINGSTON.
BISHOP OF ANTIGUA.
BISHOP OF BARBADOS.
BISHOP OF NASSAU.

BISHOP OF SYDNEY. Metropolitan.
BISHOP OF ADELAIDE.
BISHOP OF NORTH QUEENSLAND.

BISHOP OF CHRISTCHURCH. Metropolitan.
BISHOP OF DUNEDIN.

BISHOP OF GIBRALTAR.

BISHOP OF CAPETOWN. Metropolitan.
BISHOP OF ST. HELENA.
BISHOP OF MARITZBURGH.
BISHOP OF BLOEMFONTEIN.
BISHOP OF PRETORIA.

BISHOP OF RUFERSTAND. Metropolitan.
BISHOP OF BRITISH COLUMBIA.
BISHOP OF SASKATCHEWAN.

BISHOP OF THE FALKLAND ISLANDS.

BISHOP SUFFRAGAN OF DOVER.
BISHOP SUFFRAGAN OF GUILDFORD.
BISHOP SUFFRAGAN OF NOTTINGHAM.

BISHOP PERRY.
BISHOP McDUGALL.
BISHOP RYAN.
BISHOP CLAUGHTON.

Officers of the Conference.

THE BISHOP OF GLOUCESTER & BRISTOL,
Secretary of the Conference.

THE BISHOP OF EDINBURGH,
Secretary of Committees.

ISAMBARD BRUNEL, D.C.L., } *Assistant*
Chancellor of the Diocese of Ely, } *Secretary.*

VI.

Encyclical Letter of 1878. (See p. 24.)

TO THE FAITHFUL IN CHRIST JESUS, GREETING—

WE, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church, in full communion with the Church of England, one hundred in number, all exercising superintendence over Dioceses, or lawfully commissioned to exercise Episcopal functions therein, assembled, many of us from the most distant parts of the earth, at Lambeth Palace, in the year of our Lord 1878, under the presidency of the most reverend Archibald Campbell, by Divine Providence Archbishop of Canterbury, Primate of all England; after receiving, in the private Chapel of the said Palace, the blessed Sacrament of the Lord's Body and Blood, and after having united in prayer for the guidance of the Holy Spirit, have taken into our consideration various definite questions submitted to us affecting the condition of the Church in divers parts of the world.

We have made these questions the subject of serious deliberation for many days, and we now commend to the faithful the conclusions which have been adopted.

1. *Report of Committee on the best mode of maintaining union among the various Churches of the Anglican Communion.*

1.—In considering the best mode of maintaining union among the various Churches of our Communion, the Committee, first of all, recognise, with deep thankfulness to Almighty God, the essential and evident unity in which the Church of England and

the Churches in visible communion with her have always been bound together.¹ United under One Divine Head in the fellowship of the One Catholic and Apostolic Church, holding the One Faith revealed in Holy Writ, defined in the Creeds, and maintained by the Primitive Church, receiving the same Canonical Scriptures of the Old and New Testaments as containing all things necessary to salvation—these Churches teach the same Word of God, partake of the same divinely-ordained Sacraments, through the ministry of the same Apostolic orders, and worship one God and Father through the same Lord Jesus Christ, by the same Holy and Divine Spirit, Who is given to those that believe, to guide them into all truth.

2.—Together with this unity, however, there has existed among these Churches that variety of custom, discipline, and form of worship which necessarily results from the exercise by each "particular or national Church" of its right "to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying." We gladly acknowledge that there is at present no real ground for anxiety on account of this diversity; but the desire has of late been largely felt and expressed, that some practical and efficient methods should be adopted, in order to guard against possible sources of disunion in the future, and at the same time further to manifest and cherish that true and substantial agreement which exists among these increasingly numerous Churches.

3.—The method which first naturally suggests itself is that which, originating with the inspired Apostles, long served to hold all the Churches of Christ in one undivided and visible communion. The assembling, however, of a true General Council, such as the Church of England has always declared her readiness to resort to, is, in the present condition of Christendom, unhappily but obviously impossible. The difficulties attending the assembling of a Synod of all the Anglican Churches, though different in character and less serious in nature, seem to us nevertheless too great to allow of our recommending it for present adoption.

4.—The experiment, now twice tried, of a Conference of Bishops called together by the Archbishop of Canterbury, and meeting under his presidency, offers at least the hope that the problem, hitherto unsolved, of combining together for consultation representatives of Churches so differently situated and administered, may find, in the providential course of events, its own solution.² Your Committee would, on this point, venture to suggest that such Conferences, called together from time to time by the Archbishop of Canterbury, at the request of, or in consultation with, the Bishops of our Communion, might with advantage be

¹ Note (A) page 98.

² Note (B) page 99.

invested in future with somewhat larger liberty as to the initiation and selection of subjects for discussion. For example, a Committee might be constituted, such as should represent, more or less completely, the several Churches of the Anglican Communion; and to this Committee it might be entrusted to draw up, after receiving communications from the Bishops, a scheme of subjects to be discussed.

5.—Meanwhile, there are certain principles of Church order which, your Committee consider, ought to be distinctly recognised and set forth, as of great importance for the maintenance of union among the Churches of our Communion.

(1.) First, that the duly-certified action of every national or particular Church, and of each ecclesiastical Province (or Diocese not included in a Province), in the exercise of its own discipline, should be respected by all the other Churches, and by their individual members.

(2.) Secondly, that when a Diocese, or territorial sphere of administration, has been constituted by the authority of any Church or Province of this Communion within its own limits, no Bishop or other clergyman of any other Church should exercise his functions within that Diocese without the consent of the Bishop thereof.¹

(3.) Thirdly, that no Bishop should authorise to officiate in his Diocese a clergyman coming from another Church or Province, unless such clergyman present letters testimonial, countersigned by the Bishop of the Diocese from which he comes; such letters to be, as nearly as possible, in the form adopted by such Church or Province in the case of the transfer of a clergyman from one Diocese to another.

Passing to details, your Committee would call attention to the following points:—

I. Of Church Organisation.

6. Inasmuch as the sufficient and effective organisation of the several parts of the Church tends to promote the unity of the whole, your Committee would, with this view, repeat the recommendation in the sixth Report of the first Lambeth Conference,² that those Dioceses which still remain isolated should, as circumstances may allow, associate themselves into a Province or Provinces, in accordance with the ancient laws and usages of the Catholic Church.

¹ This does not refer to questions respecting missionary Bishops and foreign chaplaincies, which have been entrusted to other Committees.

² Note (C). page 101. See also p. 70.

II.—*Of Common Work.*

7.—Believing that the unity of our Churches will be especially manifested and strengthened by their uniting together in common work, your Committee would call attention to the great value of such co-operation wherever the opportunity shall present itself; as, for example, in founding and maintaining, in the missionary field, schools for the training of a native ministry, such as that which is now contemplated in Shanghai, and, generally, as far as may be possible, in prosecuting missionary work, such as that which the Churches in England and Scotland are maintaining together in Kaffraria.

III.—*Of Commendatory Letters.*

8.—(1.) This Committee would renew the recommendation of the first Lambeth Conference, that letters commendatory should be given by their own Bishops to clergymen visiting for a time other Churches than those to which they belong.

(2.) They would urge yet more emphatically the importance of letters commendatory being given by their own clergymen to members of their flocks going from one country to another. And they consider it desirable that the clergy should urge on such persons the duty of promptly presenting these letters, and should carefully instruct them as to the oneness of the Church in its Apostolical constitution under its varying organisation and conditions.

It may not, perhaps, be considered foreign to this subject to suggest here the importance of impressing upon our people the extent and geographical distribution of our Churches, and of reminding them, that there is now hardly any part of the world where members of our Communion may not find a Church one with their own in faith, order, and worship.

IV.—*Of circulating Information as to the Churches.*

9.—It appears that the want has been much felt of some centre of communication among the Churches in England, Ireland, Scotland, America, India, the Colonies, and elsewhere, through which ecclesiastical documents of importance might be mutually circulated, and in which copies of them might be retained for reference. Your Committee would suggest that the Society for Promoting Christian Knowledge might be requested to maintain a department for this purpose, supported by special contributions; and also that provision might be made for the more general dissemination, in each Church, of information respecting the acts and current history

of all the rest. They recommend that the Reports and other proceedings of this Conference, which it may think fit to publish, should be communicated through this channel. They further think it desirable that the official Acts, and other published documents of each representative body of this Communion, should be interchanged among the respective Bishops and the officers of such bodies.

V.—Of a Day of Intercession.

10.—Remembering the blessing promised to united intercession, and believing that such intercession ever tends to deepen and strengthen that unity of His Church for which Our Lord earnestly pleaded in His great intercessory prayer, your Committee trust that this Conference will give the weight of its recommendation to the observance, throughout the Churches of this Communion, of a season of prayer for the unity of Christendom. This recommendation has been, to some extent, anticipated by the practice adopted of late years of setting apart a Day of Intercession for Missions. Your Committee would by no means wish to interfere with an observance which appears to have been widely accepted, and signally blessed of God. But, as our Divine Lord has so closely connected the unity of His followers with the world's belief in His own Mission from the Father, it seems to us that intercessions for the enlargement of His Kingdom may well be joined with earnest prayer that all who profess faith in Him may be one flock under one Shepherd. With respect to the day, your Committee have been informed that the Festival of St. Andrew, hitherto observed as the Day of Intercession for Missions, is found to be unsuitable to the circumstances of the Church in many parts of the world. They, therefore, venture to suggest that, after the present year, the time selected should be the Tuesday before Ascension Day (being a Rogation Day), or any of the seven days after that Tuesday; and they hope that all the Bishops of the several Churches will commend this observance to their respective Dioceses.

VI.—Of Diversities in Worship.

11.—Your Committee, believing that, next to oneness in “the Faith once delivered to the saints,” communion in worship is the link which most firmly binds together bodies of Christian men, and remembering that the Book of Common Prayer, retained as it is, with some modifications, by all our Churches, has been one principal bond of union among them, desire to call attention to the fact that such communion in worship may be endangered by excessive diversities of ritual. They believe that the internal unity of the several Churches will help greatly to the union of these

one with another. And, while they consider that such large elasticity in the forms of worship is desirable as will give wide scope to all legitimate expressions of devotional feeling, they would appeal, on the other hand, to the Apostolic precept that "all things be done unto edifying," and to the Catholic principle that order and obedience, even at the sacrifice of personal preferences and tastes, lie at the foundation of Christian unity, and are even essential to the successful maintenance of the Faith.

12.—They cannot leave this subject without expressing an earnest hope that Churchmen of all views, however varying, will recognise the duty of submitting themselves, for conscience' sake, in matters ritual and ceremonial, to the authoritative judgments of that particular or national Church in which, by God's Providence, they may be placed; and that they will abstain from all that tends to estrangement or irritation, and will rather daily and fervently pray that the Holy Spirit may guide every member of the Church to "think and do always such things as be rightful," and that He may unite us all in that brotherly charity which is "the very bond of peace and of all virtues."

2. *Report of Committee on Voluntary Boards of Arbitration for Churches to which such an arrangement may be applicable.*

1.—Your Committee beg to submit the following Report:—

2.—The necessity for considering the subject which is entrusted to your Committee—namely, Voluntary Boards of Arbitration for Churches to which such an arrangement may be applicable—has arisen from the fact that there is no appeal from the Ecclesiastical Tribunals in the Colonial Churches to any of the ordinary Ecclesiastical Courts of England, or to the Judicial Committee of the Privy Council, when advising Her Majesty on appeals from Ecclesiastical Courts. No questions relating to the exercise of discipline in a Colonial Church can come before the Judicial Committee of the Privy Council, except on appeal from civil courts in the colony, exercising jurisdiction in matters affecting property or civil rights. The subject, therefore, before your Committee is not the constitution or jurisdiction of Provincial or Diocesan tribunals, but whether there should be some external tribunals, or "Voluntary Boards of Arbitration," to which an appeal or reference ought to be made; how such Boards, when necessary, should be constituted; and under what circumstances they should be approached.

3.—Your Committee, having taken into consideration the whole question, especially with reference to the action of some of the

Colonial Churches since 1867, when a Report¹ bearing upon this subject was prepared by a Committee of the Lambeth Conference held in that year, would make the following general recommendations :—

4.—I. (a) Every Ecclesiastical Province, which has constituted for the exercise of discipline over its clergy a tribunal for receiving appeals from its Diocesan Courts, should be held responsible for its own decisions in the exercise of such discipline; and your Committee are not prepared to recommend that there should be any one central tribunal of appeal from such Provincial tribunals.

5.—(b) If any Province is desirous that its tribunal of appeal should have power to obtain, in matters of doctrine, or of discipline involving a question of doctrine, the opinion of some council of reference before pronouncing sentence, your Committee consider that the conditions of such reference must be determined by the Province itself; but that the opinion of the council should be given on a consideration of the facts of the case, sent up to it in writing by the tribunal of appeal, and not merely on an abstract question of doctrine.

6.—(c) In Dioceses which have not yet been combined into a Province, or which may be geographically incapable of being so combined, your Committee recommend that appeals should lie from the Diocesan Courts to the Archbishop of Canterbury, to be heard by His Grace with such assistance as he may deem best. The circumstances of each Diocese must determine how such consensual jurisdiction could be enforced.

7.—II. As regards the very grave question of the trial of a Bishop, inasmuch as any tribunal, constituted for this purpose by a Province, is necessarily a tribunal of first instance, it would, in the opinion of your Committee, be expedient that, when any such provisions can be introduced by voluntary compact into the constitutions or canons of any Church, the following conditions should be observed :—

8.—(a) When any Bishop shall have been sentenced by the tribunal constituted for the trial of a Bishop in any Ecclesiastical Province, if no Bishop of the Province, other than the accused, shall dissent from the judgment, there should be no appeal; provided that the case be heard by not fewer than five Bishops, who shall be unanimous in their judgment.

9.—(b) If, in consequence of the small number of Bishops in a Province, or from any other sufficient cause, a tribunal of five comprovincial Bishops cannot be formed, your Committee would suggest that the Province should provide for the enlargement of the tribunal by the addition of Bishops from a neighbouring Province.

¹ See p. 62.

10.—(c) In the event of the Provincial tribunal not fulfilling the conditions indicated in paragraph 8 of this Report, your Committee would suggest that, whenever an external tribunal of appeal is not provided in the Canons of that Province, it should be in the power of the accused Bishop, if condemned, to require the Provincial tribunal to refer the case to at least five Metropolitans or chief Bishops of the Anglican Communion, to be named in the said Canons, of whom the Archbishop of Canterbury should be one; and that, if any three of these shall require that the case, or any portion of it, shall be re-heard or reviewed, it should be so re-heard or reviewed.

11.—(d) In cases in which an Ecclesiastical Province desires to have a tribunal of appeal from its Provincial tribunal for trying a Bishop, your Committee consider that such tribunal should consist of not less than five Bishops of the Churches of the Anglican Communion, under the presidency of the Archbishop of Canterbury, if His Grace will consent thereto, with the assistance of laymen learned in the law.

3. *Report of Committee on the relation to each other of Missionary Bishops and of Missionaries of various branches of the Anglican Communion, acting in the same country.*

1.—Your Committee beg to submit the following Report:—

I.

2.—Your Committee have had before them the question of providing Books of Common Prayer for converts from heathenism, suitable to the special wants of various countries; and they recommend as follows:—

3.—They think it very important that such books should not be introduced or multiplied without proper authority; and, since grave inconvenience might follow the use of different Prayer Books in the same district, in English and American Missions, they recommend that, whenever it is possible, one Prayer Book only should be in use.

4.—It is expedient that Books of Common Prayer, suitable to the needs of native congregations in heathen countries, should be framed; that the principles embodied in such books should be identical with the principles embodied in the Book of Common Prayer; and that the deviations from the Book of Common Prayer in point of form should only be such as are required by the circumstances of particular churches.

5.—In the case of heathen countries not under English or

American rule, any such book should be approved by a Board consisting of the Bishop or Bishops under whose authority the book is intended to be used, and of certain clergymen, not less than three where possible, from the Diocese or Dioceses, or district, and should then be communicated by such Bishop or Bishops, or by the Metropolitan of the Province to which any such Bishop belongs, to a Board in England, consisting of the Archbishops of England and Ireland, the Bishop of London, the Primus of the Scottish Episcopal Church, together with two Bishops and four clergymen selected by them, and also to a Board appointed by the General Convention of the Protestant Episcopal Church in the United States of America.

6.—No such book should be held to have been authorised for use in public worship, unless it have received the sanction of these two Boards.

7.—In any Diocese of a country under English rule, all such new books, being modifications or versions of the Book of Common Prayer, should be submitted, after approval by local authority, to the Board in England only.

II.

8.—Your Committee have considered the case of Missions in countries not under English or American rule, and they recommend as follows :—

9.—In cases where two Bishops of the Anglican Communion are ministering in the same country, as in China, Japan, and Western Africa at the present time, your Committee are of opinion that under existing circumstances each Bishop should have control of his own clergy, and their converts and congregations.

10.—The various Bishops in the same country should endeavour, as members of the same Communion, to keep up brotherly intercourse with each other on the subject of their Missionary work.

11.—In countries not under English or American rule, the English or American Church would not ordinarily undertake to establish Dioceses with strictly-defined territorial limits; although either Church might indicate the district in which it was intended that the Missionary Bishop should labour.

12.—Bishops in the same country should take care not to interfere in any manner with the congregations or converts of each other.

13.—It is most undesirable that either Church should for the future send a Bishop or Missionaries to a town or district already occupied by a Bishop of another branch of the Anglican Communion.

14.—When it is intended to send forth any new Missionary Bishop, notification of such an intention should be sent beforehand to the Archbishop of Canterbury, to the Presiding Bishop of the Protestant Episcopal Church in the United States of America, and to the Metropolitan of any Province near which the Missionary Bishop is to minister.

III.

15.—Your Committee have had before them a communication from the Bishop of Calcutta,¹ dated June 4th, 1878, containing Resolutions of the Bishops of India and Ceylon, also a letter from Bishop Caldwell, dated June 1st, 1878, on the subject of the relation of Bishops abroad to the Missionaries in their Dioceses or districts.

16.—The questions raised by the Bishop of Calcutta's communication relate to the power and authority of the Bishop in respect of giving and withdrawing the licenses, 1st, of the clergy under his charge; 2nd, of lay readers and catechists; also to the rights of the Bishop in reference to changes in the management, order of service, and place of worship of any congregation.

17.—As regards the licensing of the clergy, it is admitted generally that every Missionary clergyman, whether appointed by a society or otherwise, should receive the license of the Bishop in whose Diocese he is to labour; but your Committee are of opinion that, in case of refusal to give a license to a clergyman, the Bishop should, if the clergyman desire it, state the reasons of his refusal, and transmit them to the Metropolitan, who should have power to decide upon their sufficiency; such reasons should also be accessible to the person whose license is in question. Where there is no Metropolitan, the reasons should be transmitted to the Archbishop of Canterbury, who should decide in like manner.

18.—As regards the withdrawal of a license, your Committee find that in some Provinces the mode of proceeding for revocation has been fixed by canon, and the jurisdiction thus created has been established by consent. For these places it is not necessary to make any recommendations. Where no such jurisdiction exists, your Committee recommend that the Bishop should in no case proceed to the revocation of a clergyman's license without affording him the opportunity of showing cause against it, and that if the Bishop shall afterwards proceed to revoke the license, he should, if the clergyman desire it, state the reasons for his decision to such clergyman, and also to the Metropolitan, who should have power to sanction or disallow the revocation. In cases where there is no Metropolitan, the Archbishop of Canterbury should be regarded as the Metropolitan for this purpose. No such revocation should take place, except for grave ecclesiastical offences.

¹ Right Rev. E. R. Johnson.

19.—The Bishop would probably find it desirable, where the clergyman is connected with one of the great Missionary societies, to communicate with the society or its local representatives before taking steps for revocation of a license.

20.—With regard to lay agents, your Committee consider it desirable that such as are employed in more important spiritual functions should have the license or other express sanction of the Bishop; and that other laymen employed in Missionary work should be considered to have the implied sanction of the Bishop, and should not continue to be so employed, if the Bishop see fit, for a grave reason, to forbid them.

21.—The authority of the Bishop in appointing places for public worship has been always admitted in the Church. Every place in which the Holy Communion is regularly celebrated should have the sanction of the Bishop.

22.—Your Committee have been asked for an opinion as to Subordinate, Co-ordinate, or Suffragan Bishops in India, to minister to native congregations, within the limits of another Diocese. Your Committee think that there are manifest objections to the appointment of a Bishop to minister to certain congregations within the Diocese of another Bishop, and wholly independent of him. Your Committee think that, for the present, the appointment of Assistant Bishops, whether European or native, subordinate to the Bishop of the Diocese, would meet the special needs of India in this matter, and would offer the best security for order and peace.

4. *Report of Committee on the position of Anglican Chaplains and Chaplaincies on the Continent of Europe and elsewhere.*

1.—Your Committee have to report that they have agreed to the following recommendations:—

2.—I. That it is highly desirable that Anglican congregations, on the Continent of Europe and elsewhere, should be distinctly urged not to admit the stated ministrations of any Clergyman without the written license or permission of the Bishop of the Anglican Communion who is duly authorised to grant it; and that the occasional assistance of strangers should not be invited or permitted without some satisfactory evidence of their ordination and character as clergymen.

3.—II. That it is desirable, as a general rule, that two chapels shall not be established where one is sufficient for the members of both Churches, American and English; also that where there is only one church or chapel the members of both Churches should be represented on the Committee, if any.

4.—III. That it be suggested to the Societies which partly support Continental Chaplaincies, that, in places where English and American churchmen reside or visit, and especially where Americans outnumber the English, it may be desirable to appoint a properly-accredited clergyman of the American Church.

5.—IV. That your Committee, having carefully considered a Memorial addressed to the Archbishops and Bishops of the Church of England by four Priests and certain other members of "the Spanish and Portuguese Reformed Episcopal Church," praying for the consecration of a Bishop, cannot but express their hearty sympathy with the Memorialists in the difficulties of their position; and, having heard a statement on the subject of the proposed extension of the Episcopate to Mexico by the American Church, they venture to suggest that, when a Bishop shall have been consecrated by the American Church for Mexico, he might be induced to visit Spain and Portugal, and render such assistance, at this stage of the movement, as may seem to him practicable and advisable.

5. Report of Committee appointed to receive questions submitted to them, in writing, by Bishops desiring the advice of the Conference on difficulties or problems they have met with in their several Dioceses, and to report thereon.

Attention has been called to the following subjects by questions submitted to your Committee:—

A.

(1.) The position which the Anglican Church should assume towards the "Old Catholics" and towards other persons on the Continent of Europe who have renounced their allegiance to the Church of Rome, and who are desirous of forming some connection with the Anglican Church, either English or American.

(2.) Applications for intercommunion between themselves and the Anglican Church from persons connected with the Armenian and other Christian communities in the East.

(3.) The position of Moravian ministers within the territorial limits of Dioceses of the Anglican Communion.

B.

(1.) The West Indian Dioceses.

(a) Their proposed Provincial organisation.

(b) The position of their Diaconate.

(2.) The Church of Haiti.

C.

Local peculiarities regarding the Laws of Marriage.

D.

A Board of Reference for matters connected with Foreign Missions.

E.

Difficulties arising in the Church of England from the revival of obsolete forms of Ritual, and from erroneous teaching on the subject of Confession.

A.

The fact that a solemn protest is raised in so many Churches and Christian communities throughout the world against the usurpations of the See of Rome, and against the novel doctrines promulgated by its authority, is a subject for thankfulness to Almighty God. All sympathy is due from the Anglican Church to the Churches and individuals protesting against these errors, and labouring, it may be, under special difficulties from the assaults of unbelief as well as from the pretensions of Rome.

We acknowledge but one Mediator between God and men—the Man Christ Jesus, Who is over all, God blessed for ever. We reject, as contrary to the Scriptures and to Catholic truth, any doctrine which would set up other mediators in His place, or which would take away from the Divine Majesty of the fulness of the Godhead which dwelleth in Him, and which gave an infinite value to the spotless Sacrifice which He offered, once for all, on the Cross for the sins of the whole world.

It is therefore our duty to warn the faithful that the act done by the Bishop of Rome, in the Vatican Council, in the year 1870—whereby he asserted a supremacy over all men in matters both of faith and morals, on the ground of an assumed infallibility—was an invasion of the attributes of the Lord Jesus Christ.

The principles on which the Church of England has reformed itself are well known. We proclaim the sufficiency and supremacy of the Holy Scriptures as the ultimate rule of faith, and commend to our people the diligent study of the same. We confess our faith in the words of the ancient Catholic creeds. We retain the Apostolic order of Bishops, Priests, and Deacons. We assert the just liberties of particular or national Churches. We provide our people, in their own tongue, with a Book of Common Prayer and Offices for the administration of the Sacraments, in accordance with the best and most ancient types of Christian faith and worship. These documents are before the world, and can be

known and read of all men. We gladly welcome every effort for reform upon the model of the Primitive Church. We do not demand a rigid uniformity; we deprecate needless divisions; but to those who are drawn to us in the endeavour to free themselves from the yoke of error and superstition we are ready to offer all help, and such privileges as may be acceptable to them and are consistent with the maintenance of our own principles as enunciated in our formularies.

Your Committee recommend that questions of the class now submitted to them be dealt with in this spirit. For the consideration, however, of any definite cases in which advice and assistance may, from time to time, be sought, your Committee recommend that the Archbishops of England and Ireland, with the Bishop of London, the Primus of the Scottish Episcopal Church, and the Presiding Bishop of the Protestant Episcopal Church in the United States of America, the Bishop superintending the congregations of the same upon the Continent of Europe, and the Bishop of Gibraltar, together with such other Bishops as they may associate with themselves, be requested to advise upon such cases as circumstances may require.

With regard to the special questions now raised respecting Moravian Orders,¹ the above-mentioned prelates are recommended to associate with themselves such learned persons as they may deem eminently qualified to assist them by their knowledge of the historical difficulties involved.

B.

1. (a) With respect to the West Indian Dioceses, assuming such Dioceses to desire to be combined into a Province, your Committee advise that the formal consent of the Diocesan Representative Synods, if free (as regards their relation to the State) to give such consent, be first obtained.

The Bishops of the several Dioceses would then forward such

¹ The special questions submitted were the following:—

"1. If a Moravian presbyter or deacon desires to be received into the Anglican Ministry, ought I to (a) ordain him absolutely; (b) reordain him conditionally; (c) accept his orders as valid, and simply give him mission in the Anglican Church?"

"2. Can I canonically and regularly commission a Bishop of the *Unitas Fratrum* in my Diocese either to confirm or to ordain for me, or to do both Episcopal acts according to the Anglican ritual?"

"3. Am I justified, if called on, to confirm children, or ordain presbyters or deacons, or do both for the Moravians, in their churches, and according to their ritual?"

"4. May Anglican presbyters and deacons, with their Bishop's sanction, officiate and minister the sacraments in Moravian churches, according to their ritual, and invite Moravian presbyters or deacons to execute the functions appertaining to their office in Anglican churches, and according to Anglican ritual?"

formal consent, or expressed desire, to the Archbishop of Canterbury, requesting him to give his sanction to the formation of the Province.

Whether the General Synod of the Province should consist of the Bishops, with representatives of the clergy and laity of the respective Dioceses, or should consist of the Bishops of the Province only; and, in the latter case, what limitation should be imposed on the powers of such purely Episcopal Synod, is a question which ought to be left to the Diocesan Synods to decide, with the approval of the Archbishop of Canterbury.

If the West Indian Dioceses be formed into a Province, it seems desirable that a Metropolitan should be, in the first instance, elected from and by the Bishops of the West Indian Dioceses.

(b) The questions¹ submitted respecting the peculiar circumstances of the West Indian Diaconate appear to your Committee, upon full consideration, to be such as can be adequately decided only in Diocesan or Provincial Synods.

2. Your Committee desire to express their satisfaction on learning that a Church in connection with the Anglican Communion has been planted in the island of Haiti; that a Bishop has been consecrated thereto by Bishops of the Protestant Episcopal Church in the United States of America, and the Bishop of Kingston, Jamaica; and that successful efforts are being made for the training of a native Ministry; and your Committee trust that God's blessing may rest upon the Bishop, Priests, and Deacons, and all other members of this Church.

C.

With regard to those questions in connection with the Laws of Marriage which have been submitted to them, your Committee, while fully recognising the difficulties in which various branches of the Church have been placed by the action of local Legislatures, are of opinion that steps should be taken by each branch of the Church, according to its own discretion, to maintain the sanctity of marriage, agreeably to the principles set forth in the Word of God, as the Church of Christ hath hitherto received the same.

¹ These questions raised the following points:—

1. The desirableness, or otherwise, of recognising a Diaconate which, in certain cases, shall be practically permanent, instead of regarding the Diaconate as the invariable step to the Presbyterate.

2. The desirableness, or otherwise, of permitting Deacons to engage in such secular callings as are not inconsistent with the due and edifying discharge of sacred functions.

3. What modifications, if any, should be allowed as regards the intellectual qualifications and tests to be required of, and imposed on, such laymen as desire to become Deacons without relinquishing their secular vocation.

D.

With respect to what has been submitted to us on the subject of Foreign Missions, your Committee are of opinion that it is desirable to appoint a Board of Reference, to advise upon questions brought before it either by Diocesan or Missionary Bishops or by Missionary Societies. Your Committee are further of opinion that the details of the formation and constitution of such Board ought to be referred to the Archbishops of England and Ireland, the Bishop of London, the Primus of the Scottish Episcopal Church, the Presiding Bishop of the Protestant Episcopal Church in the United States of America, with the Bishop superintending the congregations of the same upon the Continent of Europe, and such other Bishops as they may associate with themselves, who should communicate with the authorities of the various Colonial Churches, and with the existing Missionary Organisations of the Anglican Communion.

E.

Considering unhappy disputes on questions of ritual, whereby divers congregations in the Church of England and elsewhere have been seriously disquieted, your Committee desire to affirm the principle that no alteration from long-accustomed ritual should be made contrary to the admonition of the Bishop of the Diocese.

Further, having in view certain novel practices and teachings on the subject of Confession, your Committee desire to affirm that in the matter of Confession the Churches of the Anglican Communion hold fast those principles which are set forth in the Holy Scriptures, which were professed by the Primitive Church, and which were reaffirmed at the English Reformation; and it is their deliberate opinion that no minister of the Church is authorised to require from those who may resort to him to open their grief a particular or detailed enumeration of all their sins, or to require private confession previous to receiving the Holy Communion, or to enjoin or even encourage the practice of habitual confession to a Priest, or to teach that such practice of habitual confession, or the being subject to what has been termed the direction of a Priest, is a condition of attaining to the highest spiritual life. At the same time your Committee are not to be understood as desiring to limit in any way the provision made in the Book of Common Prayer for the relief of troubled consciences.

These are the Reports of the Conference, and the practical conclusions at which we have arrived. Some of these conclusions have reference to the special circumstances of different branches of the One Church of Christ, according

to peculiarities of their various Missionary work for the heathen, or their labours amongst their own people; some embody principles which apply to all branches of the Church Universal. They are all limited in their scope to those subjects which have been distinctly brought before the assembled Bishops. We invite to them the attention of the various Synods and other governing powers in the several Churches, and of all the faithful in Christ Jesus throughout the world.

We do not claim to be lords over God's heritage, but we commend the results of this our Conference to the reason and conscience of our brethren as enlightened by the Holy Spirit of God, praying that all throughout the world who call upon the name of our Lord Jesus Christ may be of one mind, may be united in one fellowship, may hold fast the Faith once delivered to the saints, and worship their one Lord in the spirit of purity and love.

Signed, on behalf of the Conference,

A. C. CANTUAR.

C. J. GLOUCESTER AND BRISTOL,
Secretary of the Conference.
HENRY, BISHOP OF EDINBURGH,
Secretary of Committees.
I. BRUNEL, Chancellor of the Diocese of Ely,
Assistant Secretary.

NOTE A (page 83).

The Churches thus united are, at this time, the Church of England, and the Churches planted by her in India, the Colonies, and elsewhere, most of which Churches are associated into distinct Provinces¹; the Church of Ireland; the Episcopal Church in

¹ There are six Provinces, viz. :—

India, with six Dioceses.

Canada, with nine Dioceses.

Rupertsland, with four Dioceses.

South Africa, with eight Dioceses.

Australia, with twelve Dioceses.

New Zealand, with seven Dioceses.

And there are twenty Dioceses not yet associated in Provinces.

Scotland; the Protestant Episcopal Church in the United States of America, with its Missionary Branches; and the Church in Haiti. Among the external evidences of the unity of these Churches, none is more significant than that which frequently occurs—the uniting of Bishops of different Churches, *e.g.*, of English, Scottish, and American Bishops, in that most important function, by which the Episcopal succession is continued. On more than one occasion, also, the Church in Scotland has consecrated a Bishop in behalf of the Church of England, when legal difficulties have impeded the consecration in England.

NOTE B (page 83).

One of the results of the first Lambeth Conference was the appointment of a Committee to prepare a Bill for placing on a more satisfactory footing the status in England of clergy ordained by Bishops of Colonial and other Churches, outside the Church in England.

A Bill to effect this object was introduced by Lord Blandford into Parliament in the Session of 1873, and became law in the Session of 1874, under the name of "The Colonial Clergy Act, 1874." (37 & 38 Vict., cap. 77.)

The Act does not apply to the clergy of the Episcopal Church in Scotland. The legal disabilities of the Scottish clergy were removed, and their position defined, by the Act, 27 & 28 Vict., cap. 94.

With this exception, the Act of 1874 deals with the status of all clergy ordained by Bishops other than Bishops of Dioceses in England and Ireland. It proceeds upon the assumption that all clergymen so ordained may be admitted to exercise their functions in the Church of England; but that the Bishops of that Church have a right, in respect of these clergy, to discretionary powers, analogous to those which they have in the case of ordination.

The following are the provisions of the Act which affect the clergy ordained by Bishops other than those of (1) Dioceses in England; or (2) The Church of Ireland; or (3) The Episcopal Church in Scotland.

"Section 3.—Except as hereinafter mentioned, no person who has been or shall be ordained Priest or Deacon, as the case may be, by any Bishop other than a Bishop of a Diocese in one of the Churches aforesaid shall, unless he shall hold or have previously held preferment or a curacy in England, officiate as such Priest or Deacon in any church or chapel in England, without written permission from the Archbishop of the Province in which he proposes to officiate, and without also making and subscribing so much of

the declaration contained in 'The Clerical Subscription Act, 1865,' as follows:—that is to say,

“ ‘ I assent to the Thirty-nine Articles of Religion, and to the Book of Common Prayer, and of the Ordering of Bishops, Priests, and Deacons. I believe the doctrine of the Church of England as therein set forth to be agreeable to the Word of God; and in public prayer and administration of the sacraments, I, whilst ministering in England, will use the form in the said Book prescribed and none other, except so far as shall be ordered by lawful authority.’ ”

“ Section 4.—Except as hereinafter mentioned, no person who has been or shall be ordained Priest or Deacon, as the case may be, by any Bishop other than a Bishop of a Diocese in one of the Churches aforesaid, shall be entitled as such Priest or Deacon to be admitted or instituted to any benefice or other ecclesiastical preferment in England, or to act as Curate therein, without the previous consent in writing of the Bishop of the Diocese in which such preferment or curacy may be situate.

“ Section 5.—Any person holding ecclesiastical preferment, or acting as Curate in any Diocese in England under the provisions of this Act, may, with the written consent of the Bishop of such Diocese, request the Archbishop of the Province to give him a license in writing under his hand and seal in the following form: that is to say:—

“ ‘ To the Rev. A.B.,

“ ‘ We, C., by Divine Providence Archbishop of D., do hereby give you, the said A.B., authority to exercise your office of Priest (or Deacon) according to the provisions of an Act of the thirty-seventh and thirty-eighth years of her present Majesty, intituled “An Act respecting Colonial and certain other Clergy.”

“ ‘ Given under our hand and seal on the day of .

“ ‘ C. (L.S.) D.’ ”

“ And if the Archbishop shall think fit to issue such license, the same shall be registered in the registry of the Province, and the person receiving the license shall thenceforth possess all such rights and advantages, and be subject to all such duties and liabilities, as he would have possessed and been subject to if he had been ordained by the Bishop of a Diocese in England: Provided that no such license shall be issued to any person who has not held ecclesiastical preferment or acted as Curate for a period or periods exceeding in the aggregate two years.”

The Act also contains the following provision as to the Consecration of Bishops:—

“ Section 12.—It shall be lawful for the Archbishop of Canter-

bury or the Archbishop of York, for the time being, in consecrating any person to the office of a Bishop, for the purpose of exercising Episcopal functions elsewhere than in England, to dispense, if he think fit, with the oath of due obedience to the Archbishop."

NOTE C (page 84).

The following extract from the Report refers to this subject:—
"Your Committee strongly recommend that all those Dioceses which are not as yet gathered into Provinces should, as soon as possible, form part of some Provincial organisation. The particular mode of effecting this in each case must be determined by those who are concerned."

The Committee would also call attention to the concluding paragraph of the same Report:

"In the case of the limits of an existing Province being altered, the consent of the Synod of that Province would be required for the alteration."

VII.

1888

LIST OF THE BISHOPS ATTENDING THE LAMBETH CONFERENCE OF 1888, ARRANGED ACCORDING TO PROVINCES. (See p. 38.)

ARCHBISHOP OF CANTERBURY (MOST REV. DR. BENSON).
BISHOP OF LONDON (RT. REV. DR. TEMPLE).
BISHOP OF WINCHESTER (RT. REV. DR. HAROLD BROWNE).
BISHOP OF NORWICH (RT. REV. AND HON. DR. PELHAM).
BISHOP OF BANGOR (RT. REV. DR. CAMPBELL).
BISHOP OF GLOUCESTER AND BRISTOL (RT. REV. DR. ELLICOTT).
BISHOP OF ST. ALBAN'S (RT. REV. DR. CLAUGHTON).
BISHOP OF HEREFORD (RT. REV. DR. ATLAY).
BISHOP OF PETERBOROUGH (RT. REV. DR. MAGEE).
BISHOP OF BATH AND WELLS (RT. REV. LORD A. HERVEY).
BISHOP OF CHICHESTER (RT. REV. DR. DURNFORD).
BISHOP OF ST. ASAPH (RT. REV. DR. HUGHES).
BISHOP OF ST. DAVID'S (RT. REV. DR. BASIL JONES).
BISHOP OF ROCHESTER (RT. REV. DR. THOROLD).
BISHOP OF LICHFIELD (RT. REV. DR. MACLAGAN).
BISHOP OF LLANDAFF (RT. REV. DR. LEWIS).
BISHOP OF TRURO (RT. REV. DR. WILKINSON).
BISHOP OF SOUTHWELL (RT. REV. DR. RIDDING).
BISHOP OF LINCOLN (RT. REV. DR. KING).
BISHOP OF EXETER (RT. REV. DR. E. H. BICKERSTETH).
BISHOP OF SALISBURY (RT. REV. DR. J. WORDSWORTH).
BISHOP OF ELY (RT. REV. LORD A. COMPTON).
BISHOP SUFFRAGAN OF DOVER (RT. REV. DR. PARRY).
BISHOP SUFFRAGAN OF NOTTINGHAM (RT. REV. DR. TROLLOPE).
BISHOP SUFFRAGAN OF COLCHESTER (RT. REV. DR. BLOMFIELD).
BISHOP SUFFRAGAN OF MARLBOROUGH (RT. REV. DR. EARLE).
BISHOP SUFFRAGAN OF SHREWSBURY (RT. REV. SIR L. STAMER).

BISHOP SUFFRAGAN OF BEDFORD (RT. REV. DR. BILLING).
 BISHOP SUFFRAGAN OF LILCESTER (RT. REV. DR. THICKNESSE).
 BISHOP PERRY.
 BISHOP TUFNELL.
 BISHOP BROMBY.
 BISHOP WILKINSON.
 BISHOP MITCHINSON.

ARCHBISHOP OF YORK (MOST REV. DR. THOMSON)
 BISHOP OF DURHAM (RT. REV. DR. LIGHTFOOT).
 BISHOP OF CARLISLE (RT. REV. DR. GOODWIN).
 BISHOP OF MANCHESTER (RT. REV. DR. MOORHOUSE).
 BISHOP OF WAKEFIELD (RT. REV. DR. WALSHAM HOW).
 BISHOP OF LIVERPOOL (RT. REV. DR. RYLE).
 BISHOP OF NEWCASTLE (RT. REV. DR. WILBERFORCE).
 BISHOP OF CHESTER (RT. REV. DR. STUBBS).
 BISHOP OF RIPON (RT. REV. DR. BOYD CARPENTER).
 BISHOP OF SODOR AND MAN (RT. REV. DR. BARDSLEY).
 BISHOP SUFFRAGAN OF PERKITH (RT. REV. DR. PULLISTON).
 BISHOP CRAMER-ROBERTS.

ARCHBISHOP OF ARMAUGH (MOST REV. DR. LLOYD)
 BISHOP OF MEATH (MOST REV. DR. REICHEL).
 BISHOP OF DERRY (RT. REV. DR. ALEXANDER).
 BISHOP OF KILMORE (RT. REV. DR. SHONE).
 BISHOP OF CLOGHER (RT. REV. DR. STACK).

ARCHBISHOP OF DUBLIN (MOST REV. LORD PLUNKET).
 BISHOP OF LIMERICK (RT. REV. DR. GRAVES).
 BISHOP OF CASHEL (RT. REV. DR. DAY).
 BISHOP OF CORK (RT. REV. DR. GREGG).
 BISHOP OF OSSORY (RT. REV. DR. WALSH).
 BISHOP OF KILMAGE (RT. REV. DR. CHESTER).

BISHOP OF BRECHIN (RT. REV. DR. JERMYN), *Primate*.
 BISHOP OF ST. ANDREW'S (RT. REV. DR. C. WORDSWORTH).
 BISHOP OF MORAY AND ROSS (RT. REV. DR. KELLY).
 BISHOP OF ABERDEEN (RT. REV. AND HON. DR. DOUGLAS).
 BISHOP OF ARGYLL AND THE ISLES (RT. REV. DR. HALDANE).
 BISHOP OF EDINBURGH (RT. REV. DR. DOWDEN).

BISHOP OF MINNESOTA (RT. REV. DR. WHIPPLE).
 BISHOP OF WESTERN NEW YORK (RT. REV. DR. COXE).
 BISHOP OF TENNESSEE (RT. REV. DR. QUINTARD).
 BISHOP OF MAINE (RT. REV. DR. NEELY).
 BISHOP OF MISSOURI (RT. REV. DR. TUTTLE).
 BISHOP OF OREGON (RT. REV. DR. MORRIS).

BISHOP OF ALBANY (RT. REV. DR. DOANE).
BISHOP OF PENNSYLVANIA (RT. REV. DR. WHITAKER).
BISHOP OF ARKANSAS (RT. REV. DR. PIERCE).
BISHOP OF SOUTH DAKOTA (RT. REV. DR. HARE).
BISHOP OF MASSACHUSETTS (RT. REV. DR. PADDOCK).
BISHOP OF NORTH CAROLINA (RT. REV. DR. LYMAN).
BISHOP OF COLORADO (RT. REV. DR. SPALDING).
BISHOP OF MILWAUKEE (RT. REV. DR. WELLES).
BISHOP OF NEW JERSEY (RT. REV. DR. SCARBOROUGH).
BISHOP OF CHICAGO (RT. REV. DR. McLAREN).
BISHOP OF IOWA (RT. REV. DR. STEVENS-PARRY).
BISHOP OF QUINCY (RT. REV. DR. BURGESS).
BISHOP OF SPRINGFIELD (RT. REV. DR. SEYMOUR).
BISHOP OF MICHIGAN (RT. REV. DR. HARRIS).
BISHOP OF NEWARK (RT. REV. DR. STARKEY).
BISHOP OF WASHINGTON TERRITORY (RT. REV. DR. PADDOCK).
BISHOP OF PITTSBURGH (RT. REV. DR. WHITEHEAD).
BISHOP OF MISSISSIPPI (RT. REV. DR. THOMPSON).
BISHOP OF INDIANA (RT. REV. DR. KNICKERBACKER).
BISHOP OF NEW YORK (RT. REV. DR. POTTER).
BISHOP OF NORTH DAKOTA (RT. REV. DR. WALKER).
ASST.-BISHOP OF CENTRAL PENNSYLVANIA (RT. REV. DR. RULISON).
BISHOP OF MARYLAND (RT. REV. DR. PARET).

BISHOP OF FREDERICTON (RT. REV. DR. MEDLEY), *Metropolitan*.
BISHOP OF ONTARIO (RT. REV. DR. LEWIS).
BISHOP OF QUEBEC (RT. REV. DR. WILLIAMS).
BISHOP OF TORONTO (RT. REV. DR. SWEATMAN).
BISHOP OF ALGOMA (RT. REV. DR. SULLIVAN).
BISHOP OF HURON (RT. REV. DR. BALDWIN).
BISHOP OF NIAGARA (RT. REV. DR. HAMILTON).
BISHOP OF NOVA SCOTIA (RT. REV. DR. COURTNEY).
BISHOP COADJUTOR OF FREDERICTON (RT. REV. DR. KINGDON).

BISHOP OF CALCUTTA (RT. REV. DR. JOHNSON), *Metropolitan*.
BISHOP OF COLOMBO (RT. REV. DR. COPLESTON).
BISHOP OF BOMBAY (RT. REV. DR. MYLNE).
BISHOP OF TRAVANCORE AND COCHIN (RT. REV. DR. SPEECHLEY).
BISHOP OF RANGOON (RT. REV. DR. STRACHAN).

BISHOP OF GUIANA (RT. REV. DR. AUSTIN), *Metropolitan*.
BISHOP OF ANTIGUA (RT. REV. DR. JACKSON).
BISHOP OF TRINIDAD (RT. REV. DR. RAWLE).
BISHOP OF JAMAICA (RT. REV. DR. NUTTALL).
BISHOP OF BARBADOS (RT. REV. DR. BREE).
BISHOP OF NASSAU (RT. REV. DR. CHURTON).
BISHOP COADJUTOR OF ANTIGUA (RT. REV. DR. BRANCH).

BISHOP OF SYDNEY (RT. REV. DR. BARRY), *Metropolitan*.
 BISHOP OF NORTH QUEENSLAND (RT. REV. DR. STANTON).
 BISHOP OF ADELAIDE (RT. REV. DR. KENNION).
 BISHOP OF BRISBANE (RT. REV. DR. WEBBER).

BISHOP OF NELSON (RT. REV. DR. SUTER).
 BISHOP OF AUCKLAND (RT. REV. DR. COWIE).
 BISHOP OF DUNEDIN (RT. REV. DR. NEVILLE).
 BISHOP OF WAIAPU (RT. REV. DR. STUART).

BISHOP OF CAPETOWN (RT. REV. DR. W. W. JONES), *Metropolitan*.
 BISHOP OF MARITZBURG (RT. REV. DR. MACROBIE).
 BISHOP OF GRAHAMSTOWN (RT. REV. DR. WEBB).
 BISHOP OF PRETORIA (RT. REV. DR. BOUSFIELD).
 BISHOP OF ZULULAND (RT. REV. DR. MACKENZIE).
 BISHOP OF ST. JOHN'S, KAFFRARIA (RT. REV. DR. KEY).

BISHOP OF RUPERTSLAND (RT. REV. DR. MALHAY), *Metropolitan*.
 BISHOP OF MOOSONEE (RT. REV. DR. HORDEN).
 BISHOP OF QU'APPELL (RT. REV. AND HON. DR. ASSOST).
 BISHOP OF SASKATCHEWAN & CALGARY (RT. REV. DR. PINKHAM).

BISHOP OF COLUMBIA (RT. REV. DR. HILLS).
 MISSIONARY BISHOP IN THE NIGER TERRITORY (RT. REV. DR. CROWTHER).

BISHOP OF THE FALKLAND ISLANDS (RT. REV. DR. STERLING).

BISHOP OF HONOLULU (RT. REV. DR. WILLIS).

BISHOP OF GIBRALTAR (RT. REV. DR. SANDEFORD).

BISHOP OF NEWFOUNDLAND (RT. REV. DR. LLEWELLYN JONES).

BISHOP OF CALEDONIA (RT. REV. DR. RIDLEY).

BISHOP OF NEW WESTMINSTER (RT. REV. DR. SILLHOE).

MISSIONARY BISHOP IN NORTH CHINA (RT. REV. DR. SCOTT).

BISHOP OF SINGAPORE AND SARAWAK (RT. REV. DR. HOSE).

BISHOP OF SIERRA LEONE (RT. REV. DR. INGHAM).

MISSIONARY BISHOP IN CENTRAL AFRICA (RT. REV. DR. SMYTHES).

MISSIONARY BISHOP IN JAPAN (RT. REV. DR. E. BICKERSTETH).

BISHOP OF THE CHURCH OF ENGLAND IN JERUSALEM AND THE EAST
 (RT. REV. DR. BLYTH).

Officers of the Conference.

BISHOP OF GLOUCESTER AND BRISTOL (RT. REV. DR. ELLICOTT),
Episcopal Secretary.

DEAN OF WINDSOR (VERY REV. R. T. DAVIDSON), *General Secretary.*

ARCHDEACON OF MAIDSTONE (VEN. B. F. SMITH), *Assistant Secretary.*

VIII.

Encyclical Letter issued by the Bishops attending the third Lambeth Conference, July, 1888. (See p. 37.)

TO THE FAITHFUL IN CHRIST JESUS, GREETING—

WE, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church, in full communion with the Church of England, one hundred and forty-five in number, all having superintendence over Dioceses or lawfully commissioned to exercise Episcopal functions therein, assembled from divers parts of the earth, at Lambeth Palace, in the year of our Lord 1888, under the presidency of the Most Reverend Edward, by Divine Providence Archbishop of Canterbury, Primate of all England and Metropolitan, after receiving in the Chapel of the said Palace the Blessed Sacrament of the Lord's Body and Blood, and uniting in prayer for the guidance of the Holy Spirit, have taken into consideration various questions which have been submitted to us affecting the welfare of God's people and the condition of the Church in divers parts of the world.

We have made these matters the subject of careful and serious deliberation during the month past, both in general Conference and in Committees specially appointed to consider the several questions; and we now commend to the faithful the conclusions at which we have arrived.

We have appended to this letter two sets of documents, the one containing the formal Resolutions¹ of the Conference, and the other the Reports of the several Committees.² We desire you to bear in mind that the Conference is

¹ See p. 119.

² See p. 125.

responsible for the first alone. The Reports of Committees can only be taken to represent the mind of the Conference in so far as they are reaffirmed or directly adopted in the Resolutions; but we have thought good to print these Reports, believing that they will offer fruitful matter for consideration.

In the first place we desire to speak of the moral and practical questions which have engaged the attention of the Conference; and in the forefront we would place the duty of the Church in the promotion of temperance and purity.

TEMPERANCE.

Noble and self-denying efforts have been made for many years, within and without the Church, for the suppression of intemperance, and it is our earnest hope that these efforts will be increased manifold. The evil effects of this sin on the life of the Church and the nation can scarcely be exaggerated. But we are constrained to utter a caution against a false principle which threatens to creep in and vitiate much useful work. Highly valuable as we believe total abstinence to be as a means to an end, we desire to discountenance the language which condemns the use of wine as wrong in itself, independently of its effects on ourselves or on others, and we have expressed our disapproval of a reported practice (which seems to be due to some extent to the tacit assumption of this principle) of substituting some other liquid in the celebration of Holy Communion.

PURITY.

On the other hand, Christian society is only now awakening to a sense of its active duty in the matter of purity; and we therefore desire to avail ourselves of an occasion which has brought together representatives of the Anglican Communion from distant parts of the world, to proclaim a crusade against that sin which is before all others a

defilement of the body of Christ and a desecration of the temple of the Holy Spirit. We recall the earnest language of the Report: we believe that nothing short of general action by all Christian people will avail to arrest the evil; we call upon you to rally round the standard of a high and pure morality; and we appeal to all whom our voice may reach to assist us in raising the tone of public opinion, and in stamping out ignoble and corrupt traditions which are not only a dishonour to the Name of our Master Christ, but degrading to the dignity of a being created in the image of God.

SANCTITY OF MARRIAGE.

In vital connection with the promotion of purity is the maintenance of the sanctity of marriage, which is the centre of social morality. This is seriously compromised by facilities of Divorce which have been increased in recent years by legislation in some countries. We have therefore held it our duty to reaffirm emphatically the precept of Christ relating thereto, and to offer some advice which may guide the Clergy of our Communion in their attitude towards any infringement of the Master's rule.

POLYGAMY.

The sanctity of marriage as a Christian obligation implies the faithful union of one man with one woman until the union is severed by death. The polygamous alliances of heathen races are allowed on all hands to be condemned by the law of Christ; but they present many difficult practical problems which have been solved in various ways in the past. We have carefully considered this question in the different lights thrown upon it from various parts of the mission-field. While we have refrained from offering advice on minor points, leaving these to be settled by the local authorities of the Church, we have laid down some broad lines on which alone we consider that the missionary may safely act. Our first care has been to maintain and

protect the Christian conception of marriage, believing that any immediate and rapid successes which might otherwise have been secured in the mission-field would be dearly purchased by any lowering or confusion of this idea.

OBSERVANCE OF THE LORD'S DAY.

The due observance of Sunday as a day of rest, of worship, and of religious teaching, has a direct bearing on the moral well-being of the Christian community. We have observed of late a growing laxity which threatens to impair its sacred character. We strongly deprecate this tendency. We call upon the leisurely classes not selfishly to withdraw from others the opportunities of rest and of religion. We call upon master and employer jealously to guard the privileges of the servant and the workman. In "the Lord's Day" we have a priceless heritage. Whoever misuses it incurs a terrible responsibility.

SOCIALISM.

Intimately connected with these moral questions is the attitude of the Christian Church towards the social problems of the day. Excessive inequality in the distribution of this world's goods; vast accumulation and desperate poverty side by side: these suggest many anxious considerations to any thoughtful person, who is penetrated with the mind of Christ. No more important problems can well occupy the attention—whether of Clergy or Laity—than such as are connected with what is popularly called Socialism. To study schemes proposed for redressing the social balance, to welcome the good which may be found in the aims or operations of any, and to devise methods, whether by legislation or by social combinations, or in any other way, for a peaceful solution of the problems without violence or injustice, is one of the noblest pursuits which can engage the thoughts of those who strive to follow in the footsteps of Christ. Suggestions are offered in the Report, which may assist in solving the problem.¹

¹ See p. 136.

CARE OF EMIGRANTS.

One class of persons more especially had a claim upon the consideration and sympathy of the Conference. In our emigrants we have a social link which binds the Churches of the British Islands to the Church of the United States, and to the Churches in the Colonies. No more pertinent question, therefore, could have been suggested for our deliberations than our duty towards this large body of our fellow-Christians. It is especially incumbent upon the Church to follow them with the eye of sympathy at every point in their passage from their old home to their new, to exercise a watchful care over them, and to protect them from the dangers, moral and spiritual, which beset their path. We have endeavoured to offer some suggestions, by following which this end may be attained.¹

DEFINITE TEACHING OF THE FAITH.

Recognising thus the primary importance of maintaining the moral precepts and discipline of the Gospel in all the relations of life and society, we proceed to the consideration of the means, within the reach and contemplation of the Churches, for inculcating the definite truths of the Faith, which are the basis of such moral teaching.

We cannot escape the conviction that this department of work requires great attention and much improvement. The religious teaching of the young is sadly deficient in depth and reality, especially in the matter of doctrine. This deficiency is not confined to any class of society, and the task of remedying the default is one which the Laity must be prepared to share with the Clergy. On parents it lies as a divine charge. Godfathers and Godmothers should be urged to fulfil the duty which they have undertaken for the children whose sponsors they have been, and to see that they are not left uninstructed, or inadequately prepared for Confirmation. The use of public catechising and regular preparation of candidates for Confirmation is

¹ See p. 141.

capable of much development. The work done in Sunday Schools requires, as we believe, more constant supervision and more sustained interest than, in a great many cases, it receives from the Clergy. The instruction of Sunday-School teachers, and of the pupil-teachers in Elementary Schools, ought to be regarded as an indispensable part of the pastoral work of a Parish Priest; and the moral and practical lessons from the Bible ought to be enforced by constant reference to the sanctions, and to the illustrations of doctrine and discipline belonging to them, to be found in the same Holy Scripture. It would be possible, to a greater extent than is now done, to make sermons in church combine doctrinal and moral efficiency, and, by illustrating the rationale of divine service, lead on the congregations to the perception of the definite relations between worship, faith, and work—the lessons of the Prayer Book, the Catechism, and the Creeds.

It is not, however, with reference to the young alone, or to the recognised members of their own flock, that the Clergy have need to look carefully to the security of definiteness in teaching the faith.

The study of Holy Scripture is a great part of the mental discipline of the Christian, and the Bible itself is the main instrument in all teaching of religion. Unhappily, in the present day, there is a widespread system of propagandism hostile to the reception of the Bible as a treasury of Divine knowledge, and throughout society, in all its ranks, misgivings, doubts, hostile criticisms, and sceptical estimates of doctrinal truths as based on Revelation, are very common.

The doubts which arise from the misapprehension of the due relations between science and Revelation may be, and ought to be, treated with respect and a sympathetic patience; and, where minds have been disquieted by scientific discovery or assertion, great care should be taken not to extinguish the elements of faith, but rather to direct the thinker to the realisation of the fact that such discoveries elucidate the action of laws which, rightly

conceived, tend to the higher appreciation of the glorious work of the Creator, upheld by the word of His power.

The dangers arising from the hostile or sceptical temper and attitude are increased by the difficulty of determining how far our teaching and the popular acceptance of it can be harmonised with a due consideration for the views on inspiration, and especially on the character of the discipline of the Old Testament dispensation, which, although they have never received definite sanction in the Church, have been long and widely prevalent.

We must recommend to the Clergy cautious and industrious treatment of these points of controversy, and most earnestly press upon them the importance of taking, as the central thought of their teaching, our Lord Jesus Christ, as the sacrifice for our sins, as the healer of our sinfulness, the source of all our spiritual life, and the revelation to our consciences of the law and motive of all moral virtue. To Him and to His work all the teachings of the Old Testament converge, and from Him all the teachings of the New Testament flow, in spirit, in force, and in form. The work of the Church is the application and extension of the blessings of the Incarnation, and her teaching the development of its doctrinal issues as contained in the Creeds of the Church.

MUTUAL RELATIONS.

Our discussion on the mutual relations of Dioceses and branches of our Communion has brought out some points which we desire to commend to your consideration. It appears necessary to draw attention to the principles laid down in the Conference of 1878,¹ and to urge that within our Communion the duly-certified action of each Church or Province should be respected by the other Churches and their members; that no Bishop or Clergyman should exercise his functions within any regularly-constituted Diocese without the consent of the Bishop of that Diocese; and that no Bishop should authorise the action of any Clergy-

¹ See p. 84.

man coming from another Diocese without proper letters testimonial. The neglect of these rules has led to some grievous scandals. The Bishops, on their part, are prepared to do their best to guard against such mischiefs, by adding private advice to the formal document in use, but the Clergy must resolve to exercise greater caution in signing testimonials; and those who require them must check all tendency to over-sensitiveness, when they find themselves subjected to inquiries as to character and identification, which, however unnecessary they may deem them in their own case, are certainly indispensable for securing such measure of safety as we require.

This caution applies with especial force to the Clergy ordained for colonial work. We most heartily recognise the principle that those who have given the best years of their life to work abroad are entitled to great consideration when the time comes at which they want such rest or change of employment as may be found at home. But to lay down any general rules on this point is impossible.

One matter has been laid before us in a more formal way—the possibility of constituting a Council or Councils of Reference to advise upon, or even to decide, questions laid before them by the authorities of the Provinces of the Colonial Church. As to this, we would counsel patient consideration and consultation, of such character as may eventually supersede the necessity for creating an authority which might, whether as a Council of advice, or in a function more closely resembling that of a Court, place us in circumstances prejudicial alike to order and to liberty of action.

HOME REUNION.

After anxious discussion we have resolved to content ourselves with laying down certain articles as a basis on which approach may be, by God's blessing, made towards Home Reunion. These articles, four in number, will be found in the appended Resolutions. (See p. 122.)

The attitude of the Anglican Communion towards the religious bodies now separated from it by unhappy divisions would appear to be this:—We hold ourselves in readiness to enter into brotherly conference with any of those who may desire intercommunion with us in a more or less perfect form. We lay down conditions on which such intercommunion is, in our opinion, and according to our conviction, possible. For, however we may long to embrace those now alienated from us, so that the ideal of the one flock under the one Shepherd may be realised, we must not be unfaithful stewards of the great deposit entrusted to us. We cannot desert our position either as to faith or discipline. That concord would, in our judgment, be neither true nor desirable which should be produced by such surrender.

But we gladly and thankfully recognise the real religious work which is carried on by Christian bodies not of our Communion. We cannot close our eyes to the visible blessing which has been vouchsafed to their labours for Christ's sake. Let us not be misunderstood on this point. We are not insensible to the strong ties, the rooted convictions, which attach them to their present position. These we respect, as we wish that on our side our own principles and feelings may be respected. Competent observers, indeed, assert that not in England only, but in all parts of the Christian world, there is a real yearning for unity—that men's hearts are moved more than heretofore towards Christian fellowship. The Conference has shown in its discussions as well as its resolutions that it is deeply penetrated with this feeling. May the Spirit of Love move on the troubled waters of religious differences.

RELATION TO THE SCANDINAVIAN CHURCH.

Among the nations with whom English-speaking peoples are brought directly in contact are the Scandinavian races, who form an important element of the population in many of our dioceses. The attitude, therefore, which the Angli-

can Communion should take towards the Scandinavian Churches could not be a matter of indifference to this Conference. We have recommended that fuller knowledge should be sought and friendly intercourse interchanged until such time as matters may be ripe for a closer alliance without any sacrifice of principles which we hold to be essential.¹

TO OLD CATHOLICS AND OTHERS.

Nor, again, is it possible for members of the Anglican Communion to withhold their sympathies from those Continental movements towards Reformation which, under the greatest difficulties, have proceeded mainly on the same lines as our own, retaining Episcopacy as an Apostolic ordinance. Though we believe that the time has not come for any direct alliance with any of these, and, though we deprecate any precipitancy of action which would transgress primitive and established principles of jurisdiction, we believe that advances may be made without sacrifice of these, and we entertain the hope that the time may come when a more formal alliance with some at least of these bodies will be possible.

TO THE EASTERN CHURCHES.

The Conference has expressed its earnest desire to confirm and to improve the friendly relations which now exist between the Churches of the East and the Anglican Communion. These Churches have well earned the sympathy of Christendom, for through long ages of persecution they have kept alive in many a dark place the light of the Gospel. If that light is here and there feeble or dim, there is all the more reason that we, as we have opportunity, should tend and cherish it; and we need not fear that our offices of brotherly charity, if offered in a right spirit, will not be accepted. We reflect with thankfulness that there exist no bars, such as are presented to communion with the Latins by the formulated sanction of the Infallibility of

¹ See p. 161.

the Church residing in the person of the supreme pontiff, by the doctrine of the Immaculate Conception, and other dogmas imposed by the decrees of Papal Councils. The Church of Rome has always treated her Eastern sister wrongfully. She intrudes her Bishops into the ancient Dioceses, and keeps up a system of active proselytism. The Eastern Church is reasonably outraged by these proceedings, wholly contrary as they are to Catholic principles; and it behoves us of the Anglican Communion to take care that we do not offend in like manner.

Individuals craving fuller light and stronger spiritual life may, by remaining in the Church of their baptism, become centres of enlightenment to their own people.

But though all schemes of proselytising are to be avoided, it is only right that our real claims and position as a historical Church should be set before a people who are very distrustful of novelty, especially in religion, and who appreciate the history of Catholic antiquity. Help should be given towards the education of the Clergy, and, in more destitute communities, extended to schools for general instruction.

AUTHORITATIVE STANDARDS.

The authoritative standards of doctrine and worship claim your careful attention in connection with these subjects. It is of the utmost importance that our faith and practice should be represented, both to the ancient Churches and to the native and growing Churches in the mission-field, in a manner which shall neither give cause for offence nor restrict due liberty, nor present any stumbling-blocks in the way of complete communion.

In conformity with the practice of the former Conferences we declare that we are united under our Divine Head in the fellowship of the one Catholic and Apostolic Church, holding the one Faith revealed in Holy Writ, defined in the Creeds, maintained by the primitive Church, and affirmed by the undisputed Œcumenical Councils; as standards of doctrine and worship alike we recognise the

Prayer Book with its Catechism, the Ordinal, and the Thirty-nine Articles—the special heritage of the Church of England, and, to a greater or less extent, received by all the Churches of our Communion.

We desire that these standards should be set before the foreign Churches in their purity and simplicity. A certain liberty of treatment must be extended to the cases of native and growing Churches, on which it would be unreasonable to impose, as conditions of communion, the whole of the Thirty-nine Articles, coloured as they are in language and form by the peculiar circumstances under which they were originally drawn up. On the other hand it would be impossible for us to share with them in the matter of Holy Orders, as in complete intercommunion, without satisfactory evidence that they hold substantially the same form of doctrine as ourselves. It ought not to be difficult, much less impossible, to formulate articles, in accordance with our own standards of doctrine and worship, the acceptance of which should be required of all ordained in such Churches.

We close this letter rendering our humble and hearty thanks to Almighty God for His great goodness towards us. We have been permitted to meet together in larger numbers than heretofore. Contributions of knowledge and experience have been poured into the common stock from all parts of the earth. We have realised, more fully than it was possible to realise before, the extent, the power, and the influence of the great Anglican Communion. We have felt its capacities, its opportunities, its privileges. In our common deliberations we have tested its essential oneness amidst all varieties of condition and development. Wherever there was diversity of opinion among us there was also harmony of spirit and unity of aim; and we shall return to our several Dioceses refreshed, strengthened, and inspired by the memories which we shall carry away.

But the sense of thanksgiving is closely linked with the

obligation of duty. This fuller realisation of our privileges as members of the Anglican Communion carries with it a heightened sense of our responsibilities which do not end with our own people or with the mission-field alone, but extend to all the Churches of God. The opportunities of an exceptional position call us to an exceptional work. It is our earnest prayer that all—Clergy and laity alike—may take God's manifest purpose to heart, and strive in their several stations to work it out in all its fulness.

With these parting words we commend the results at which we have arrived in this Conference to your careful consideration, praying that the Holy Spirit may direct your thoughts and lead you to all truth, and that our counsels may redound through your action to the glory of God and the increase of Christ's kingdom.

Signed, on behalf of the Conference,

EDW : CANTUAR :

C. J. GLOUCESTER & BRISTOL,

Episcopal Secretary.

RANDALL T. DAVIDSON, Dean of Windsor,

General Secretary.

B. F. SMITH, Archdeacon of Maidstone,

Assistant Secretary.

27th July, 1888.

IX.

RESOLUTIONS FORMALLY ADOPTED BY THE CONFERENCE OF 1888. (See p. 36.)

1. That this Conference, without pledging itself to all the statements and opinions embodied in the Report of the Committee on Intemperance, commends the Report to the consideration of the Church.¹

2. That the Bishops assembled in this Conference declare that the use of unfermented juice of the grape, or any liquid other than true wine diluted or undiluted, as the element in the administration of the cup in Holy Communion, is unwarranted by the example of Our Lord, and is an unauthorised departure from the custom of the Catholic Church.

3. That this Conference earnestly commends to all those into whose hands it may come the Report on the subject of Purity, as expressing the mind of the Conference on this great subject.²

4. (A) That, inasmuch as Our Lord's words expressly forbid Divorce, except in the case of fornication or adultery, the Christian Church cannot recognise Divorce in any other than the excepted case, or give any sanction to the marriage of any person who has been divorced contrary to this law, during the life of the other party.

(B) That under no circumstances ought the guilty party, in the case of a divorce for fornication or adultery, to be

¹ See p. 125.

² Carried unanimously. See p. 130.

regarded, during the life-time of the innocent party, as a fit recipient of the blessing of the Church on marriage.

(c) That, recognising the fact that there always has been a difference of opinion in the Church on the question whether Our Lord meant to forbid marriage to the innocent party in a divorce for adultery, the Conference recommends that the Clergy should not be instructed to refuse the Sacraments or other privileges of the Church to those who, under civil sanction, are thus married.

5. (A) That it is the opinion of this Conference that persons living in polygamy be not admitted to baptism, but that they be accepted as candidates and kept under Christian instruction until such time as they shall be in a position to accept the law of Christ.¹

(B) That the wives of polygamists may, in the opinion of this Conference, be admitted in some cases to baptism, but that it must be left to the local authorities of the Church to decide under what circumstances they may be baptised.²

6. (A) That the principle of the religious observance of one day in seven, embodied in the Fourth Commandment, is of Divine obligation.

(B) That, from the time of our Lord's Resurrection, the first day of the week was observed by Christians as a day of worship and rest, and, under the name of "The Lord's Day," gradually succeeded, as the great weekly festival of the Christian Church, to the sacred position of the Sabbath.

(c) That the observance of the Lord's Day as a day of rest, of worship, and of religious teaching, has been a priceless blessing in all Christian lands in which it has been maintained.

(D) That the growing laxity in its observance threatens a great change in its sacred and beneficent character.

¹ Carried by 83 votes to 21.

² Carried by 54 votes to 34.

(E) That especially the increasing practice, on the part of some of the wealthy and leisurely classes, of making Sunday a day of secular amusement is most strongly to be deprecated.

(F) That the most careful regard should be had to the danger of any encroachment upon the rest which, on this day, is the right of servants as well as their masters, and of the working classes as well as their employers.

7. That this Conference receives the Report drawn up by the Committee on the subject of Socialism, and submits it to the consideration of the Churches of the Anglican Communion.¹

8. That this Conference receives the Report drawn up by the Committee on the subject of Emigration, and commends the suggestions embodied in it to the consideration of the Churches of the Anglican Communion.²

9. (A) That this Conference receives the Report drawn up by the Committee on the subject of the Mutual Relations of Dioceses and Branches of the Anglican Communion, and submits it to the consideration of the Church, as containing suggestions of much practical importance.³

(B) That the Archbishop of Canterbury be requested to give his attention to the Appendix attached to the Report, with a view to action in the direction indicated, if, upon consideration, His Grace should think such action desirable.

10. That, inasmuch as the Book of Common Prayer is not the possession of one Diocese or Province, but of all, and that a revision in one portion of the Anglican Communion must therefore be extensively felt, this Conference is of opinion that no particular portion of the Church should undertake revision without seriously considering the possible effect of such action on other branches of the Church.

¹ See p. 136.

² See p. 141.

³ See p. 149.

11. That, in the opinion of this Conference, the following Articles supply a basis on which approach may be by God's blessing made towards Home Reunion:—

(A) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

(B) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

(C) The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him.

(D) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

12. That this Conference earnestly requests the constituted authorities of the various branches of our Communion, acting, so far as may be, in concert with one another, to make it known that they hold themselves in readiness to enter into brotherly conference (such as that which has already been proposed by the Church in the United States of America) with the representatives of other Christian Communions in the English-speaking races, in order to consider what steps can be taken, either towards corporate Reunion, or towards such relations as may prepare the way for fuller organic unity hereafter.

13. That this Conference recommends as of great importance, in tending to bring about Reunion, the dissemination of information respecting the standards of doctrine and the formularies in use in the Anglican Church; and recommends that information be disseminated, on the other hand, respecting the authoritative standards of doctrine, worship, and government adopted by the other bodies of Christians into which the English-speaking races are divided.

14. That, in the opinion of this Conference, earnest efforts

should be made to establish more friendly relations between the Scandinavian and Anglican Churches; and that approaches on the part of the Swedish Church, with a view to the mutual explanation of differences, be most gladly welcomed, in order to the ultimate establishment, if possible, of intercommunion on sound principles of ecclesiastical polity.

15. (A) That this Conference recognises with thankfulness the dignified and independent position of the Old Catholic Church of Holland, and looks to more frequent brotherly intercourse to remove many of the barriers which at present separate us.¹

(B) That we regard it as a duty to promote friendly relations with the Old Catholic Community in Germany, and with the "Christian Catholic Church" in Switzerland, not only out of sympathy with them, but also in thankfulness to God Who has strengthened them to suffer for the truth under great discouragements, difficulties, and temptations; and that we offer them the privileges recommended by the Committee under the conditions specified in its Report.²

(C) That the sacrifices made by the Old Catholics in Austria deserve our sympathy, and that we hope, when their organisation is sufficiently tried and complete, a more formal relation may be found possible.¹

(D) That, with regard to the reformers in Italy, France, Spain, and Portugal, struggling to free themselves from the burden of unlawful terms of communion, we trust that they may be enabled to adopt such sound forms of doctrine and discipline, and to secure such Catholic organisation as will permit us to give them a fuller recognition.¹

(E) That, without desiring to interfere with the rights of Bishops of the Catholic Church to interpose in cases of extreme necessity, we deprecate any action that does not regard primitive and established principles of jurisdiction and the interests of the whole Anglican Communion.¹

16. That, having regard to the fact that the question of the relation of the Anglican Church to the *Unitas Fratrum*,

¹ Resolutions (A) (B) (C) (D) (E) were carried *nomine contrallicente*.

or Moravians, was remitted by the last Lambeth Conference to a Committee, which has hitherto presented no Report on the subject, the Archbishop of Canterbury be requested to appoint a Committee of Bishops who shall be empowered to confer with learned theologians, and with the heads of the *Unitas Fratrum*, and shall report to His Grace before the end of the current year, and that His Grace be requested to take such action on their Report as he shall deem right.

17. That this Conference, rejoicing in the friendly communications which have passed between the Archbishops of Canterbury and other Anglican Bishops, and the Patriarchs of Constantinople and other Eastern Patriarchs and Bishops, desires to express its hope that the barriers to fuller communion may be, in course of time, removed by further intercourse and extended enlightenment. The Conference commends this subject to the devout prayers of the faithful, and recommends that the counsels and efforts of our fellow-Christians should be directed to the encouragement of internal reformation in the Eastern Churches, rather than to the drawing away from them of individual members of their Communion.

18. That the Archbishop of Canterbury be requested to take counsel with such persons as he may see fit to consult, with a view to ascertaining whether it is desirable to revise the English version of the Nicene Creed or of the *Quicunque Vult*.¹

19. That, as regards newly-constituted Churches, especially in non-Christian lands, it should be a condition of the recognition of them as in complete intercommunion with us, and especially of their receiving from us Episcopal Succession, that we should first receive from them satisfactory evidence that they hold substantially the same doctrine as our own, and that their Clergy subscribe Articles in accordance with the express statements of our own standards of doctrine and worship; but that they should not necessarily be bound to accept in their entirety the Thirty-nine Articles of Religion.

¹ Carried by 57 votes to 20.

X.

REPORTS OF COMMITTEES, 1888. (See p. 36.)

N.B.—*The following Reports must be taken as having the authority only of the Committees by whom they were respectively prepared and presented. The Committees were not in every case unanimous in adopting the Reports.*

The Conference, as a whole, is responsible only for the formal Resolutions agreed to after discussion, and printed above, pages 119 to 124.

NO. 1. INTEMPERANCE.

Report of the Committee¹ appointed to consider the subject of the Duty of the Church with Regard to Intemperance.

It is not necessary to say much of the sinfulness of intemperance in itself, or of the widespread mischief that is caused by it. If it cannot be considered the most sinful of all sins, it is difficult to deny that it is the most mischievous. And wherever large masses of the population find it difficult to obtain work at all, and large masses can only obtain it at wages too low to sustain healthy life, the evils caused by intemperance press with heavier weight than ever they did before. The Church cannot be justified in witnessing this enormous amount of sin and misery without endeavouring to ascertain whether any special means can be discovered for

¹ Names of the Members of the Committee :—

Bishop of London (*Chairman*).

„ Colorado.
„ Kilmore.
„ Newcastle.
„ The Niger.
„ Pennsylvania.

Bishop of Rochester.

„ Saskatchewan.
„ Sierra Leone.
„ Sodor and Man.
„ Zululand.

effectually dealing with it, or whether it must be left to ordinary agencies used with more than ordinary zeal and persistency.

The experience of the last fifty years is strongly in favour of the use of the special means which have hitherto achieved whatever success has been achieved in stemming the strong current of this widely-prevailing sin. It may be true that, if the whole Church had been thoroughly alive to the extent and nature of the mischief, much might have been done by more earnest efforts both of Clergy and Laity in the ordinary course of the Church's work. But it is the perseverance and insistence of the Temperance Societies that has awakened the Church, and without these Societies we have no evidence to show that much or even anything would have been done to deal with the evil. The Temperance Societies have compelled the attention of the public at large, and have by so doing profoundly modified public opinion. There can be no doubt that drunkenness is now regarded with much more severe condemnation than before these Societies began their work, and the change is largely, if not entirely, due to them. The Temperance Societies have compelled the medical profession to study the subject with more care than before, and the result of this study has greatly influenced both their utterances and their practice. The science of medicine is so complex and difficult, and the practice of medicine has been so largely influenced by tradition, that any particular question, such as that of the influence of alcohol on the body, has to wait its turn for examination unless some strong reason forces it forward. But the urgency of the Temperance Societies drew the attention of the profession, and the result has justified that urgency. To the Temperance Societies is due the change in the practice of Insurance Offices. Fifty years ago it was their ordinary rule to require higher premiums from life-insurers who totally abstained from intoxicating liquors. It is now proved that the total abstainers live longer than other men. And this has been confirmed by the experience of the Benefit Societies among which those that make total abstinence a condition of membership are able to show a much smaller average of sickness than the others. And to all this is to be added the great and still-increasing effect of the Bands of Hope which, though in some cases open to objection, are, nevertheless, every year adding largely to the number of pledged abstainers among adults, and bid fair before long entirely to change the public opinion of the classes that live by manual labour.

And it is natural that this should be so, for the sin, being one of the sins of the flesh, must be dealt with, as indeed all such sins must be dealt with, mainly by flight from temptation. The special characteristic of all temptations of the flesh is the enormous difference in power between temptations close at hand and tempta-

tions at a distance. If a man is weak in this respect the one hope of his safety lies in keeping the temptation from him, and him from the temptation. There are no doubt many who have no need of this. But those who have fallen or are approaching a fall can, as a rule, be upheld in no other way. Now, this is precisely a work in which men can help each other, and in which that help can most effectually be given by an organisation formed for the purpose. Men can help each other by breaking through those customs of society which now surround men with incessant temptations in every transaction of life, by using their influence to diminish the enormous number of public-houses which now make every street and road a peril to the weak, by diligently investigating the effects of alcoholic drinks on the body, and disproving the assertion that alcohol is necessary (except in rare and special cases) to health or to vigorous action. But even more can men help the weak by sympathy with them in their struggle, and by doing all they can to make that struggle easier. A weak man is told to abstain altogether; and, easy as this is to many, to some it is exceedingly difficult, and the difficulty to these is greatly increased if they are to abstain quite alone, and thus, apparently, cut themselves off from the rest; if their abstinence is, in itself, to be a kind of stigma, and to brand them with a public exposure of their weakness. Such men need to be shielded and supported by the stronger, or the battle which is often hard enough in any case becomes too much for their strength.

Whatever may be said concerning what might have been done by other methods, it is undeniable that to organisations for the express purpose of dealing with intemperance, and to these organisations alone, must be attributed what has been done. And if any other method of doing the work is to claim precedence it must first establish that claim by actual experience before it will be possible to take cognisance of it in determining the course that the authorities of the Church should recommend. The Temperance Societies are now doing the work, and there is at present no sign of any other mode of doing it being equally likely to succeed.

And after what has been said above it clearly follows that the main weapon to be used in this warfare is the practice of total abstinence from intoxicating liquors by those who desire to help their fellow-men. Nothing but this has the same hold of the weak or the tempted, gives them the same encouragement to fight their battle in the only true way, wins their affections, maintains their perseverance. Exhortations to total abstinence by those who do not themselves abstain are always comparatively feeble, sometimes irritating. The exhorter often fails to win even where perhaps he succeeds in convincing. The lesson that he teaches is that of moderation, which is an excellent lesson for the strong, but not

the lesson which is needed by the weak. He may do something to prevent some from falling who now stand upright; he can do little to save those who are on the edge, or to rescue those who have fallen already.

The burden of the work must be borne by those who are willing to abstain entirely. But, on the other hand, it cannot be said that everyone is bound to take up this particular burden as part of his service to Christ. Some are called to one form of devotion, some to another. There can be no question that everyone who abstains, and makes it known that he abstains for the sake of his weaker fellow-men, is giving them help, and in some cases more help than he knows, yet while men are all bound to help their fellows, they are not all bound to help them in the same manner or in the same degree or against the same enemies. All are bound to help the foreign mission work of the Church, but not all are bound to be missionaries. All are bound to help in spiritual work at home, but all are not called to the same spiritual work. All are bound to help the weak in their battle with intemperance, but not all to help them by total abstinence in their own persons.

It seems reasonable, however, to say that those who are brought much into contact with intemperance should arm themselves with this weapon of total abstinence in their own persons. It would be well that wherever this battle with intemperance is of exceptional importance, or forms for the time the first duty imposed on the Clergy, total abstinence should be the weapon employed. This applies not only to England, but still more to many places in other parts of the world where native races have to be rescued from previous habits of intemperance, or to be upheld in their struggle to resist temptations of this kind.

There is, however, much work to be done in this cause outside the direct battle with intemperance itself. And the Church cannot stand aloof from it.

It seems to belong to the Church to use its utmost influence to press on all Governments the duty of diminishing the enormous amount of temptation which at present hinders the work of elevating and civilising the masses. There can be no doubt that wise legislation might do a great deal in this direction. The diminution in the number of Public Houses, the shortening of the hours of sale, Sunday Closing, are instances of legislative measures that would probably be very beneficial. And a combination between Governments might wipe out the grievous stain which now rests on the countries that are counted foremost in the world—the stain of degrading and destroying the weaker races. It has pleased God to make the Christian nations stronger than any other—stronger than all others combined. But this strength brings with it a very solemn responsibility. And this solemn

responsibility the Church ought incessantly to press on those who bear authority. It is grievous that it should be possible to say, with any most distant resemblance of truth, that it would be better for native races that Christian nations should never come into contact with them at all.

In conclusion, it is of importance to lay much stress on the essential condition of permanent success in this work, namely, that it should be taken up in a religious spirit as part of Christian devotion to the Lord. The work must be done in His Name for the sake of His children whom He has bought with His Blood. A brief success may be obtained by forgetting the religious character of the task and thinking only of the misery which intemperance causes, and of the degradation inherent in it. But the religious spirit alone will maintain the conflict steadily through the obstinate resistance that will have to be encountered, and in spite of the many disappointments and failures that will have to be borne.

It is, again, the religious spirit which can alone repress the fanaticism which sometimes makes the total abstainer talk of his abstinence as the one thing needful; which sometimes makes him uncharitable and presumptuous; which sometimes makes him think lightly of grievous sin, provided it be not the one sin which he condemns.

But taken up in a religious spirit this work has a double blessing. It is not only blessed in the victory over sin and evil, but blessed also, and perhaps still more, in the door which it opens for the whole Gospel to enter men's souls. The conscience of the mass of the people speaks more clearly on this point than, perhaps, on any other. The Minister of the Gospel who begins with this finds that a very large number are at once ready to accept his teaching, because he carries their consciences with him from the first. They have already learnt that intemperance is wrong, and they are ready to believe in the value of a Ministry which visibly and systematically wages war on it. And having learnt to trust and follow the Minister in this, they are far more ready to trust and follow him in all else. To be all things to all men, in order that he might save some, was St. Paul's rule. And as things now are in many parishes, and in many parts of the world, the same rule will be best kept by those Ministers of the Church who make a point of showing themselves thoroughly in earnest in this great battle.

Signed on behalf of the Committee,

F. LOXDIN :

Chairman.

No. 2.—PURITY.

Report of the Committee¹ Appointed to Consider the Church's Practical Work in Relation to the Subject of Purity.

In submitting the following Report your Committee would observe that they have cast it in such a form that, if accepted, it may go forth as the utterance of the united Conference.

We speak as those who are deeply conscious of their responsibility before God for the words which they utter upon a subject of tremendous moment.

Knowing, as we do know, how sins of impurity are not only a grave public scandal, but are also festering beneath the surface, and eating into the life of multitudes in all classes and in all lands, we cannot keep silence, although we dare not utter all that we know.

We are constrained, as Bishops of the Church of God, to lift up the standard of a high and pure morality, and we call upon all, whether of our own Communion or not, in the name of God our common Father, to rally round this standard. Especially do we press upon those on whom lies the responsibility of the cure of souls, to face the question, and to ask themselves what they are doing, or can do, to protect their flocks from the deadly ravages of sensual sin.

We believe that, although the public conscience is in some degree awakened, and the self-sacrificing efforts of those who have laboured to this end have not been wholly in vain, yet the awful magnitude of the evil is but imperfectly realised.

We are not blind to the danger of dealing publicly with the subject of impurity. We dread the effect, especially upon the young, of any increased familiarity with the details of sin. Notwithstanding we hold that the time has come when the Church must speak with no uncertain voice.

We solemnly declare that a life of purity is alone worthy of being created in the image of God.

We declare that for Christians the obligation to purity rest

¹ Names of the Members of the Committee:—

Bishop of Durham. (*Chairman*).

„ Brechin.

„ Calcutta.

„ Carlisle.

„ Marlborough.

„ Massachusetts.

Bishop of North Dakota.

„ Shrewsbury.

„ Toronto.

„ Truro.

„ Wakefield.

upon the sanctity of the body, which is the "Temple of the Holy Ghost."

We declare that a life of chastity for the unmarried is not only possible, but is commanded by God.

We declare that there is no difference between man and woman in the sinfulness of sins of unchastity.

We declare that on the man, in his God-given strength of manhood, rests the main responsibility.

We declare that no one known to be living an immoral life ought to be received in Christian society.

We solemnly protest against all lowering of the sanctity of marriage.

We would remind all whom our voice may reach that the wrath of God, alike in holy Scripture and in the history of the world, has been revealed against the nations which have transgressed the law of purity; and we solemnly record our conviction that, wherever marriage is dishonoured and sins of the flesh are lightly regarded, the home-life will be destroyed, and the nation itself will, sooner or later, decay and perish.

We, on our part, as Bishops of the Church of God, satisfied as to the gravity of this matter, and feeling that nothing short of general action on the part of all Christian people will avail to arrest the evil, determine to confer with the Clergy and faithful Laity of our several Dioceses as to the wisest steps to be taken for the accomplishment of the weighty enterprise to which God is calling us.

We believe that we may profitably deliberate upon such questions as the following :—

1. How best to bring about a general reformation of manners, and to enforce a higher moral tone in the matter of purity.

2. How especially to guard the sanctity of marriage, and to create a healthier public opinion upon the subject, and, to this end, how best to make the celebration of Holy Matrimony as reverent and impressive as possible.

3. How most wisely to deal with this difficult and delicate question as regards our children, our homes, our schools, and other places of education.

4. How best to strengthen the hands of those who are striving in the Army, the Navy, and other public services, to create and maintain a high standard of purity.

5. How best to provide safeguards for those who, from inability to marry, or from other circumstances of their lives, are exposed to special temptation.

6. How best to bind together, and to encourage by the sense of union, all who desire to help, or to be helped, in the battle against impurity.

7. How best to purify art and literature, and to repress all that is immodest in language, manners, and dress.

8. How best to enforce or amend the laws framed to guard the innocent, to punish the guilty, to rescue the fallen, to suppress the haunts of vice, and to remove temptation from our thoroughfares.

We thank God for the readiness, and even enthusiasm, with which the movement in favour of purity has been welcomed by young men of every class. There is a generosity and chivalry among the young which is seldom appealed to in vain; while large numbers are deeply thankful for every aid in the desperate battle against the sins of the flesh.

Once more, as witnesses for God, we would speak to all whom our voice may reach. "Be strong in the Lord, and in the power of His might." Live pure lives. Speak pure words. Think pure thoughts. Shun and abhor all that is not of perfect modesty. Guard with all jealousy the weak and the young. Above all pray for the sanctifying grace of the Holy Spirit of God, "that your whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ."

Signed on behalf of the Committee,

J. B. DUNELM.,

Chairman.

No. 3.—DIVORCE.

Report of the Committee¹ Appointed to Consider the Subject of Divorce.

The Committee appointed to consider the subject of "Divorce, and the question whether it may be practicable to offer any advice or suggestion which may help the Bishops and Clergy towards agreement in their action concerning it," report as follows:—

They think it necessary to call attention to the fact that in very many Christian nations there is evidently a growing laxity of principle and of practice with regard to Divorce, and that in some countries strong attempts have been made to afford further facilities for it, with the result of weakening and lowering, both in law and in popular sentiment, the idea of the sanctity of marriage.

¹ Names of the Members of the Committee:—

Bishop of Chester (*Chairman*).

" Bombay.

" Dover.

" Durham.

" Exeter.

Bishop of Huron.

" Maryland.

" Mississippi.

" Quincy.

" Singapore.

1. They therefore consider it important to declare that, inasmuch as our Lord's words expressly forbid Divorce, except in the case of fornication or adultery, the Christian Church cannot recognise Divorce in any other than the excepted case, or give any sanction to the marriage of any person who has been divorced contrary to this law, during the life of the other party.

2. They would add that under no circumstances ought the guilty party, in a case of Divorce for fornication or adultery, to be regarded, during the lifetime of the innocent party, as a fit recipient of the blessing of the Church on marriage.

3. They recognise the fact that there always has been a difference of opinion in the Church on the question whether our Lord meant to forbid marriage to the innocent party in a Divorce for adultery: and they recommend that the Clergy should not be instructed to refuse the Sacraments or other privileges of the Church to those who, under civil sanction, are thus married.

4. But whereas doubt has been entertained whether our Lord meant to permit such marriage to the innocent party, the Committee are unwilling to suggest any precise instructions in this matter, and recommend that, where the laws of the land will permit, the determination should be left to the judgment of the Bishop of the Diocese, whether the Clergy would be justified in refraining from pronouncing the blessing of the Church on such unions.

Signed on behalf of the Committee,

W. CLESTER:

Chairman.

NO. 4.—POLYGAMY.

Report of the Committee¹ Appointed to Consider the Subject of Polygamy of Heathen Converts.

Your Committee have approached the consideration of the subject submitted to them with an overwhelming sense of their responsi-

¹ Names of the Members of the Committee:—

Bishop of Durham (*Chairman*).
 „ Central Africa.
 „ Chester.
 „ Exeter.
 „ Guiana.
 „ London.
 „ Meath.
 „ Missouri.

Bishop of The Niger.
 Bishop Perry.
 Bishop of Sierra Leone.
 „ South Dakota.
 „ Travancore.
 „ Waiapu.
 „ Zululand.

bilities ; inasmuch as the question intimately affects the sanctity of marriage, and therefore lies at the root of social morality.

After considering various representations which have been laid before them from divers quarters, they beg leave to report as follows :—

1. Your Committee desire to affirm distinctly that Polygamy is inconsistent with the law of Christ respecting marriage.

2. They cannot find that either the law of Christ or the usage of the early Church would permit the baptism of any man living in the practice of polygamy, even though the polygamous alliances should have been contracted before his conversion.

3. They are well aware that the change from polygamy to monogamy must frequently involve great difficulty and even hardship, but they are of opinion that it is not possible to lay down a precise rule to be observed under all circumstances in dealing with this difficulty.

They consequently think that the question of time and manner, which must depend largely on local circumstances, can only be determined by local authority.

4. Your Committee recommend that persons living in polygamy should, on their conversion, be accepted as candidates for Baptism, and kept under Christian instruction until such time as they shall be in a position to accept the law of Christ.

They consider it far better that Baptism should be withheld from such persons, while nevertheless they receive instruction in the truths of the Gospel, than that a measure should be sanctioned which would tend to lower the conception of the Christian law of marriage, and thus inflict an irreparable wound on the morality of the Christian Church in its most vital part.

5. The wives of polygamists may, in the opinion of the Committee, be admitted, in some cases, to Baptism ; inasmuch as their position is materially different from that of the polygamist husband. In most countries where polygamy prevails they have no personal freedom to contract or dissolve a matrimonial alliance ; and moreover they presumably do not violate the Christian precept which enjoins fidelity to one husband.

6. In carrying into effect the principles here laid down, with due regard to the dictates of love and justice, serious burdens will in some cases be imposed on the Churches, but no trouble, or cost, or self-sacrifice, ought to be spared to make any suffering which may be caused as light and easy to bear as possible.

7. Difficult questions of detail which may arise in following these recommendations must be left to the decision of the local authorities of the Church, whether Diocesan or Provincial.

8. Throughout this Report polygamy has been taken to mean the union of one man with several wives ; but among some tribes

the union of one woman with several husbands is a recognised institution. It will be plain that no such union can be recognised by the Church.

9. It has been represented to your Committee that heathen marriages in many cases do not imply a mutual pledge of life-long fidelity; and instruction has been asked as to the mode of dealing with such cases on the conversion of the contracting parties, so as to impart a Christian character to the contract. The Committee think it best to leave the local authorities of the Church to determine in what way this end may be best attained; but they deprecate any course which would tend to impair the validity (within their own sphere) of contracts undertaken prior to conversion, so far as these contracts are not inconsistent with the law of Christ.

10. In laying down the principles which should rule the admission of Christian converts for the future, the Committee have no intention of passing any censure on those who have decided otherwise in the past; and they desire to leave to individual Bishops the responsibility of dealing with difficulties which may arise in any part of the mission-field from the adoption of a different line of action heretofore by those in authority.

J. B. DUNELM.

Chairman.

No. 5.—SUNDAY OBSERVANCE.

Report of the Committee¹ Appointed to Consider the Subject of the Observance of Sunday.

Your Committee have met, and prayerfully considered the subject of the sanctity and observance of the Lord's Day, and have agreed to the following statements of their deliberate judgment on this momentous question, which they submit as their Report:

1. That the principle of the religious observance of one day in seven is of Divine and primeval obligation, and was afterwards embodied in the Fourth Commandment.

2. That from the time of our Lord's Resurrection the first day

¹ Names of the Members of the Committee:—

Bishop of Exeter (*Chairman*).

„ Argyll.

„ Brisbane.

„ Cashel.

Bishop of Indiana.

„ Liverpool.

„ Wakefield.

„ Washington.

of the week was observed as a day of sacred joy by Christians, and was ere long adopted by the Church as the Christian Sabbath or "the Lord's Day."

3. That the observance of the Lord's Day as a day of rest, of worship, and of religious teaching, has been a priceless blessing in all Christian lands in which it has been maintained.

4. That the growing license in its observance threatens a grave change in its sacred and beneficent character.

5. That especially the increasing practice on the part of some of the wealthy and leisurely classes of making the day a day of secular amusement is most strongly to be deprecated.

6. That the most careful regard should be had to the danger of any encroachment upon the rest which on this day is the right of servants as well as their masters, and of the working classes as well as their employers.

Signed on behalf of the Committee,

E. H. EXON.,

Chairman.

No. 6.—SOCIALISM.

Report of the Committee¹ Appointed to Consider the Subject of the Church's Practical Work in Relation to Socialism.

This Committee was directed to report "on the Church's practical work in relation to Socialism." It will be desirable, therefore, in the first place, to ascertain, if possible, what is the meaning of Socialism. This, however, is not easy, as the word is used at present in very different senses. When Proudhon was asked, What is Socialism? he replied, "It is every aspiration towards the improvement of society." Laveleye remarks upon this answer, that "Proudhon's definition is too wide:—it omits two characteristics. In the first place, every socialistic doctrine aims at introducing greater equality into social conditions; and, secondly, it tries to realise those reforms by the action of the law or the

¹ Names of the Members of the Committee:—

Bishop of Manchester (*Chairman*).

" Brisbane.

" Carlisle.

" Derry.

" Michigan.

Bishop of Mississippi.

" Pittsburgh.

" Rochester.

" Sydney.

" Wakefield.

State." So far, however, as this definition makes the interference of the State a necessary element of Socialism, it is not universally accepted. Schäffle, for instance, says :—" The Alpha and Omega of Socialism is the transformation of private competing capitals into a united collective capital "; and T. Kirkup, in a thoughtful article on Socialism in the last edition of the *Encyclopædia Britannica*, affirms that " the central aim of Socialism is to terminate the divorce of the workers from the natural sources of subsistence and of culture ; " and, again, he says, " the essence of the theory consists in this—associated production, with a collective capital, with the view to an equitable distribution." Speaking broadly, then, and with reference to such definitions as the preceding, any scheme of social reconstruction may be called Socialism which aims at uniting labour and the instruments of labour (land and capital), whether by means of the State, or of the help of the rich, or of the voluntary co-operation of the poor.

Between Socialism, as thus defined, and Christianity there is obviously no necessary contradiction. Christianity sets forth no theory of the distribution of the instruments or the products of labour; and if, therefore, some Socialists are found to be in opposition to the Christian religion, this must be due to the accidents and not to the essence of their social creed. Some Socialists are atheists, others advocate loose doctrines as to family ties, others, like the Anarchists, seek to realise their aims, so far as they have any, by undisguised murder and robbery, while, according to some, the very possession of private property is a usurpation and a wrong to the community. With such men the Christian Church can form no alliance. And yet at the same time with what they profess to be their central aim, the improvement of the material and moral condition of the poor, she must have the deepest sympathy. Their methods, indeed, are not hers. Spoliation or injustice in any form is abhorrent alike to her sentiment and belief. She has no faith in the inherent power of humanity to redeem itself from selfishness. She seeks to make men prosperous and wise and good, not by the force of laws or bayonets, but by the change of individual hearts, and the introduction of a new brotherhood in Christ.

Not the less, however, is she bound, following the teaching of her Master, to aid every wise endeavour which has for its object the material and moral welfare of the poor. Her Master taught her that all men are brethren, not because they share the same blood, but because they have a common Heavenly Father. He further taught her that if any of the members of this spiritual family were greater, richer, or better than the rest, they were bound to use their special means or ability in the service of the whole. " He that is greatest among you," He said, " shall be

your servant,"—and that for a special reason, because each disciple was found to imitate his Divine Master, "Who came not to be ministered unto but to minister, and to give His life a ransom for many."

The Church's practical duty, then, towards Socialism must be determined by the answer to this question, will the union of labour and the instruments of labour tend to improve the material, mental, and moral condition of mankind? Experience seems to show that it will.

It may still, however, be a question, what is the wisest *method* of bringing about this union between labour and its instruments? Two principal schemes have been proposed:—

(1) That labourers shall be encouraged in habits of thrift, in order that with the property thus acquired they may purchase land, or shares in societies for co-operative production.

(2) That the State shall take possession of the whole land and capital of any country, with or without compensation to their former owners; that the property thus nationalised shall be held in trust for the community by the State, the Commune, or associations of working men; that then the State, the Commune, or the association as the case may be, shall take measures for the preservation, increase, and employment of the common capital, requiring work from each man according to his ability, and bestowing property upon each man according to his needs, or the value of his labour. Minor modifications of this scheme, tending to bring it into closer harmony with the existing state of society, have been proposed by some Socialistic teachers, but still it may be taken as a substantially correct representation of the ultimate aim of very many.

To this second method of uniting labour and its instruments the Committee would urge the following objections:—(1) If full compensation were given to the present holders of property the scheme could hardly be realised, while if full compensation were withheld it would become one of undisguised spoliation. (2) If Government were able to acquire just possession of the whole property of a community, it is difficult to see how the affairs of any great commercial undertaking could be conducted by the State or the Commune with the energy, economy, and sagacious foresight which are necessary to secure success. (3) If all men had to work under State or Communal inspection and compulsion, it would be difficult for them to retain freedom, the sense of parental responsibility, and those numerous traits of individuality which give richness to the human character.

The Committee strongly recommend the adoption of the first-named method. They believe that it will be well to encourage working men to become possessors of small farms, and of shares

in societies for co-operative production in trade and agriculture. They are not unaware that these societies have frequently failed, but they believe that the opinion is not without its weight, that if due care be taken to secure efficient and trustworthy managers, to pay them an adequate salary, and to treat them with a generous confidence, there is no reason why such undertakings should not become successful, as indeed they commonly are now, when their management is in competent hands.

Two objections have been frequently advanced against this method of diminishing the present distress: first, that it is unjust to let anyone but the labourer obtain possession of any part of the products of his labour; and, secondly, that no man of property or ability ought to seek personal profit from the employment of his special advantages, or ought even to be allowed to become the permanent owner of either land or capital.

The first objection is not tenable. The Committee hold that it is just (1) to pay high wages for exceptional ability; (2) to compensate for his abstinence the man who refrains from consuming his own share of the products of labour, and by so doing makes it possible to maintain and increase the capital of the community; (3) to allow anyone to convert his savings into the form of capital or estate.

The second objection is really founded upon the general spirit of our Lord's teaching—viz., that greatness, ability, or wealth should be made the means of service to the poor and weak without special fee or reward. The Committee fully admit that this is the ideal set before us by our Divine Master, and that it is the end, towards which we should press, as quickly as the conquest of selfishness will allow us. But they hold that there is no surer cause of failure in practical affairs, than the effort to act on an ideal which has not yet been realised. If the Church is to act safely as well as sublimely, she must take the self-regarding motives with her on the long path by which she advances towards the perfect life of love. She must not assume the existence of what does not yet exist. She must not, like the Anarchists, destroy the whole existing framework of society for the sake of making experiments. Nay, more, she must not ignore the fact that self-regard is the necessary condition of self-preservation, and that her Master's law of moral conduct, that each shall love his neighbour as himself, implies a certain amount of self-regard. Competition is not injurious in itself, it only becomes so when it is unrestricted, when it takes no counsel of the dictates of brotherly love.

The Committee do not doubt that Government can do much to protect the class known as proletarians from the evil effects of unchecked competition. The English poor law has long ago provided the bare necessities of life for those who cannot otherwise

obtain them; the institution of State Savings Banks has provided for the poor man a safe investment and moderate return for his savings. Acts of Parliament have required the builders and owners of houses to have regard for the health and comfort of their tenants, while the factory legislation of this country has effectually protected those labourers who cannot protect themselves. The Committee believe, further, that the State may justly and safely extend this protective action in several directions. It may legalise the formation of Boards of Arbitration, to avert the disastrous effects of strikes. It may assist in the formation and maintenance of technical schools. It may see that powers, already existing, under Sanitary Acts, are more effectually exercised. It may facilitate the acquisition by Municipalities of town lands. The State may even encourage a wider distribution of property by the abolition of entail, where it exists; and it may be questioned whether the system of taxation might not be varied in a sense more favourable to the claims of labourers than that which now exists.

But, after all, the best help is self-help. More even than increase of income, and security of deposit, thrift and self-restraint are the necessary elements of material prosperity. And in encouraging and strengthening such habits and feelings the Church's help is invaluable. By requiring some knowledge of economic science from her candidates for orders; by forming and fostering institutions for the provision of practical education and rational recreation; by establishing penny banks and workmen's guilds; above all, by inducing capitalists to admit their workmen to profit-sharing, and by teaching artisans how to make co-operative production successful, she may do much to diminish discontent, and to increase the feeling of brotherly interest between class and class. The Clergy may enter into friendly relations with Socialists, attending, when possible, their club meetings, and trying to understand their aims and methods. At the same time it will contribute no little to draw together the various classes of society if the Clergy endeavour, in sermons and lectures, to set forth the true principles of Society, showing how property is a trust to be administered for the good of humanity, and how much of what is good and true in Socialism is to be found in the precepts of Christ. The call to aid the weak, through works of what is ordinarily known as charity, has been, at all times, faithfully pressed by the Church of Christ, and has been met by a noble response, which has been the chief strength of works of beneficence in modern Society. But the matter is one, not merely of Charity, but of Social and Christian Duty. It is in this light that the Church has to proclaim it in these critical times, with some special boldness and earnestness. At the same time the word of warning should not be wanting. Mutual suspicion and the imputation of selfish and unworthy

motives keep apart those who have, in fact, a common aim. Intestine strife and doctrines of spoliation destroy confidence, arrest trade, and will but increase misery.

The Committee believe that, in the present condition of thought and knowledge, they cannot wisely or profitably go further than they have done above in the way of detailed suggestion. There is the less temptation to overhaste in forcing on social experiments, inasmuch as the history of the past shows convincingly that the principles of the Gospel contain germs from which Social renovation is surely, if slowly, developed by the continuous action of Christian thought and feeling upon every form of evil and suffering. If all will only labour, under the impulse of Christian love, for the highest benefit of each, we shall advance by the shortest possible path to that better and happier future for which our Master taught us to hope and pray.

Signed on behalf of the Committee,

J. MANCHESTER,

(Chairman.)

No. 7.—CARE OF EMIGRANTS.

Report of the Committee¹ Appointed to Consider the Church's Practical Work in Relation to the Care of Emigrants.

In considering the question of the practical work of the Church in relation to the Care of Emigrants, your Committee have limited their inquiries and the recommendations which they desire to submit to the judgment of the Conference, to those points which bear on the promotion of the religious and moral well-being of our emigrants. They are of opinion that the wider subject of

¹ Names of the Members of the Committee :—

Bishop of Llandaff (*Chairman*).

„ Algoma.
„ Liverpool.
„ Maritzburg.
„ Newark.
„ Niagara.

Bishop of North Dakota.

„ North Queensland.
„ Pittsburgh.
„ Quebec.
„ Rupertsland.
„ Sodor and Man.

encouraging and assisting emigration is outside the scope of their deliberations, and, even were this not the case, that it is far too large a question to be adequately dealt with in the time at their disposal.

I. In the first place, your Committee feel that they cannot too strongly emphasise the *vast importance of the subject* entrusted to them for consideration. They believe that the problem is one of the most urgent and pressing of the many problems with which the Church has to deal at the present day. And they cannot but think that before many years have passed away, the difficulties of dealing with the problem will be immeasurably increased; and thus it becomes of paramount necessity that the machinery for coping with these difficulties should be organised and set in motion while the extent of emigration is such as to render this possible.

When once the machinery is in good working order, it will then be capable of almost indefinite extension, to meet the increasing demands upon its capacities.

(a) Foremost among the reasons which point to the importance of due provision being made for the spiritual care of our emigrants is this:—Those who leave the British Isles and go forth to seek their fortune in new lands, choose, for the most part, either the United States of America, or Canada, or some of the Colonies of Australia. Of these a very large number are *children of one or another Branch of the Anglican Communion*, and, as such, have a right to expect that the Anglican Church will duly minister to them in whatever part of the world their lot may be cast. An enormous responsibility lies upon the Church in this matter, and it is her duty, so far as in her lies, to prevent estrangement, or any loss of spiritual life in her children, through the accident of their removal from one Branch of the Anglican Church to another.

(b) The simple consideration of the *very large number of emigrants* who have left and who are still leaving British Ports, is a sufficient indication of the immense responsibility of the Church towards them. Since the year of the Battle of Waterloo (1815) the total number of emigrants leaving the United Kingdom has been 11,740,573. But a truer estimate of the great increase in later years is shown from the fact that, during the last ten years, since the Lambeth Conference of 1878, 3,195,660 out of the above-named 11 millions have left this country. This gives an average of 319,566 emigrants per annum (including British subjects and foreigners). The average is, however, now greatly exceeded every year, as the following figures will show:—

British and Irish Emigrants who have left British Ports in the last 10 years,

In 1878	...	...	112,902
„ 1879	...	...	164,274
„ 1880	...	...	227,542
„ 1881	...	...	243,002
„ 1882	...	...	279,366
„ 1883	...	...	320,118
„ 1884	...	...	242,179
„ 1885	...	...	207,644
„ 1886	...	...	232,900
„ 1887	...	...	281,487

Total ... 2,311,414

Average per Annum
of British and Irish
Emigrants. } 231,141

Total number of Emigrants, including British subjects and Foreigners, who have left British Ports in the last 10 years.

In 1878	...	...	147,663
„ 1879	...	...	217,163
„ 1880	...	...	332,294
„ 1881	...	...	392,514
„ 1882	...	...	413,288
„ 1883	...	...	397,157
„ 1884	...	...	303,901
„ 1885	...	...	264,385
„ 1886	...	...	330,801
„ 1887	...	...	396,494

Total ... 3,195,660

Average per Annum
of all Emigrants. } 319,566

By far the largest proportion of emigrants go to the United States. The percentage, in 1887, to the three chief fields of emigration was as follows:—To the United States, 72 per cent.; to British North America, 11 per cent.; to the Australasian Colonies, 12 per cent.; to all other places, 5 per cent. The following table shows the distribution of the actual number of emigrants in 1887:—

Emigrants (British and Irish only) 1887.		Total Emigrants (British and Foreign) 1887.	
To the United States	201,526	To the United States	296,901
„ British North America	...	„ British North America	...
„ Australasia	...	„ Australasia	...
„ all other places	...	„ all other places	...
	281,487		396,494

Thus, very nearly three-fourths of the 396,494 people who left the United Kingdom last year were of British or Irish origin, whose spiritual interests the Church cannot properly disregard.

(c) A third reason for urging the importance of the care of our emigrants is the *danger to which they are exposed* between the time of their leaving their old home and the time when they are finally established in their new one.

The dangers on the voyage are by no means inconsiderable.

The impossibility, when 500 or more emigrants are carried in one vessel, of separating the reckless and careless from those who are thoughtful and well-disposed, exposes the latter to great temptations. This is especially the case with young unmarried women. Then, again, the dangers are no less great at the port of arrival, where young persons, among strangers and surroundings which are new and unknown, are liable to fall a prey to the unscrupulous men and women who are ever on the watch, at such times, to take advantage of ignorance and innocence. And, perhaps, the greatest danger of all arises from the temptations to intemperance and other vices to which the emigrants are exposed on arrival at their new settlement.

(d) One more point remains to be mentioned under this head, and that is, the enormous *value of the opportunity* afforded by the softening influence which is brought about by the severance of the associations of home and early life, for awakening religious impressions in those who have hitherto been insensible to the Church's teaching, as well as for deepening the spiritual life of those who are true Christians. Wherever this opportunity is taken advantage of, the result is seen in the strengthening of the Church in the country to which the emigrant goes.

Having thus dwelt upon some of the chief reasons why the spiritual care of emigrants is of such supreme importance, your Committee proceed to consider—

What work has already been done in this direction.

What work still remains to be done.

II. Work which has already been done.

Your Committee have pleasure in acknowledging what has already been accomplished in the establishment and continuance of moral and religious work among emigrants. The Society for Promoting Christian Knowledge has organised a plan which is working with much success, and which, when further developed, promises to be of the highest value to the Church. Your Committee desire to express their hearty sense of the gratitude which is due for the admirable work carried on by that Society, which has always been at the head of all religious efforts on behalf of emigrants. They would also acknowledge with thankfulness the meritorious work which has been done by other Societies, especially at the Port of London, and notably that which has been undertaken by the St. Andrew's Waterside Mission.

Without being able to give a complete account of every attempt made to assist and benefit emigrants, it is gratifying to be able to point to the following efforts, which have been successfully carried out, and which have led to valuable results:—

(a) Chaplains have been appointed at all the ports of departure

in the United Kingdom, whose duty it is to minister to emigrants; to arrange services for them, both before starting and on the voyage; to give them introductions to Clergymen abroad; and generally to arrange for their reception by the Church in the new country to which they are travelling.

(b) The Church in the United States of America has initiated a most important work, in having appointed Chaplains at New York, Baltimore, and Philadelphia, whose duty it is to give such spiritual aid as is possible to arriving immigrants, and to commend them further to the Church at their ultimate destination inland.

(c) Chaplains who accompany emigrants on the voyage, and who minister to them, and hold frequent services on board, have also been appointed on many vessels going to America, Australia and New Zealand, and the Cape. The great value of having such Chaplains on board is evident, and this is especially the case on the long-voyage ships to Australia and the Cape. The financial burden of the remuneration of these Chaplains is borne by the S.P.C.K.

(d) In order to provide due protection for girls and single women emigrating, matrons (other than the regular Government Emigrant Matrons) have from time to time been appointed, who are required to look after their charges during the voyage and on arrival at their destination. The help derived from their protection and the moral influence of the matrons has been largely felt. In this branch of the work your Committee desire to acknowledge the valuable services rendered by the Girls' Friendly Society.

(e) Clergymen living in all parts of the world have consented to allow persons emigrating to be specially commended to them by letter, and they have given valuable assistance and advice to emigrants when first settling in a new country.

(f) The publication of some thousands of handbooks for the use of emigrants has in the past proved a valuable help to them. These books contain particulars about the various Colonies, and other matters likely to be of assistance. The recent establishment by the English Government of an "Emigrants' Information Office," where books, leaflets, and information may be had, is found to be of very great service.

(g) A large number of books (Bibles, Prayer-books, and other books of a religious or interesting nature) have been provided for the emigrants on their outward voyage. Many of these have been given away, and in this manner religious teaching and influence have been brought to bear upon them.

(h) Forms of Letters of Commendation for the use of emigrants have been issued in large numbers,¹ and it is most desirable that Clergymen should provide themselves with these letters. The

¹ For a copy of this Form, see Schedule A, p. 148.

Clergyman of the parish in which the intending emigrant resides should fill up such forms, and address to a Bishop or Clergyman of the Church abroad, where the emigrant intends to settle. Where these letters have been given, they have been proved to be of real value, as forming a link between home and foreign countries, and securing for the emigrant a welcome from the Church.

III. Work still remaining to be done.

Your Committee consider that, notwithstanding the praiseworthy efforts made and carried out, for the moral and spiritual welfare of emigrants, a very large and increasing amount of work lies before the Church, which calls for immediate, earnest, and united action on the part of every branch of the Anglican Communion. They consider that this work may be attempted in two ways: (i.) as a development and improvement of existing organisations; and (ii.) as a new departure.

(A) Under the head of the *development of organisations* which already exist, your Committee would mention the following suggestions which seem to be of importance:—

(1) That the English Bishops should impress upon the Parochial Clergy, at Diocesan Conferences and on other occasions, the solemn duty (a) of providing that not one of their Parishioners be allowed to leave home without being provided with a Letter of Commendation to the Church abroad, stating particularly whether they have been baptised and confirmed, or are communicants; (b) of informing intending emigrants that the Protestant Episcopal Church in the United States of America is the only Church in the United States which is in full communion with the Church of England.

(2) That it is expedient that letters should be sent from England (in addition to the above Commendatory Letters), to precede the emigrant on his journey out. These letters should be sent to the Bishop abroad, and should give notice of the intended arrival of the emigrant, adding such information with regard to character and qualifications as may be of assistance to the Bishop or Clergyman to whom the emigrant is commended.

(3) That the Bishops in the Colonies and in the United States of America be urged to press upon their Clergy the duty of prompt attention to such Commendatory Letters as may be presented to them from emigrants, either directly or through the Bishops.

(4) That the attention of the Church in the United States be called to the extreme desirability and need of at once increasing the number of immigrant Chaplains at New York and other ports, where at present the number of emigrants makes it impossible for the existing staff to minister adequately to those who arrive. At New York especially it would seem that these increased Church ministrations should be supplied with as little delay as possible.

(5) That, with the view of increasing the number of Chaplains who shall accompany emigrants on the voyage, the Clergy should be specially invited, when travelling to the Colonies, to take every opportunity of acting as Chaplains on board emigrant ships.¹

(6) That, in consideration of the great influence exercised upon emigrants by the Government Matron on board ship, it is important that care be taken in the selection of good Christian women for the office.

(B) Your Committee feel that the work which has already been attempted for the spiritual welfare of our emigrants has been carried out by the best methods, and therefore their recommendations for the future have been mainly devoted to the development and extension of existing organisations.

They would, however, suggest for consideration the following four *points of new departure*, as being, in their opinion, of paramount importance at the present time:

(1) That the Church in Australasia and in Canada be urged to provide more adequate spiritual ministrations for immigrants at the ports of arrival, by the appointment of Chaplains whose whole time could, if necessary, be devoted to the work.

(2) That it is most desirable to establish homes for emigrants at the ports of departure and arrival, where those needing protection or care may be received.

(3) That the Archbishops of Canterbury and York and the Bishop of London be requested to prepare a Form of Prayer for Use at Sea, having regard to the special needs of emigrants.

(4) That it would be of great service if more frequent and regular interchange of reports of work done, and of the requirements in respect of emigrants, could take place between the Church in England and the Church in the United States and in the Colonies.

Your Committee cannot bring their report to a close without expressing their deep thankfulness to Almighty God for the measure of success which has hitherto attended the Church in her efforts on behalf of her emigrants, and an earnest prayer for the guidance and blessing of the Holy Spirit in the years to come.

Signed on behalf of the Committee,

R. LLANDAFF,

Chairman.

¹ Full information as to the duties of such Chaplains, and of the remuneration which can in some cases be offered them, is obtainable from the S.P.C.K.

SCHEDULE A.

[FORM OF COMMENDATORY LETTER.]

.....

Reverend and dear Sir,

*I desire herewith to commend to your pastoral care and
brotherly good offices.....
from the Parish of..... in the
Diocese of..... who is about to
settle in*

And I certify that ¹.....
.....
.....
.....

Dated this

¹ Here state whether baptised, confirmed, or a Communicant.

No. 8.—MUTUAL RELATIONS.

Report of the Committee¹ Appointed to Consider the Subject of the Mutual Relations of the Dioceses and Branches of the Anglican Communion.

The Committee feel that it would be impossible for them to deal in any complete and exhaustive manner with a subject so extensive as that which has been referred to them for consideration. They have therefore determined to confine their attention to such definite and practical points as have been brought under their notice, and as appear to them to be worthy of being made the subject of report.

I. The attention of the Committee has been directed to alleged neglect of certain important principles which were laid down by the Lambeth Conference of 1878. The principles are contained in the following quotations:—

- (1) First, that the duly-certified action of every national or particular Church, and of each ecclesiastical Province (or Diocese not included in a Province), in the exercise of its own discipline, should be respected by all the other Churches, and by their individual members.
- (2) Secondly, that when a Diocese, or territorial sphere of administration, has been constituted by the authority of any Church or Province of this Communion within its own limits, no Bishop or other Clergyman of any other Church should exercise his functions within that Diocese, without the consent of the Bishop thereof.
- (3) Thirdly, that no Bishop should authorise to officiate in his Diocese a Clergyman coming from another Church or Province unless such Clergyman present letters testimonial, countersigned by the Bishop of the Diocese

¹ Names of the Members of the Committee:—

Bishop of Carlisle (*Chairman*).
 „ Adelaide.
 „ Auckland.
 „ Breehin.
 „ Calcutta.
 „ Capetown.
 „ Central Pennsylvania.
 „ Chester.
 „ Colombo.

Bishop of Derry.
 „ Jamaica.
 „ Manchester.
 „ Moray and Ross.
 „ New Jersey.
 „ North China.
 „ Sierra Leone.
 „ Tennessee.

from which he comes, such letters to be as nearly as possible in the form adopted by such Church or Province in the case of the transfer of a Clergyman from one Diocese to another. (See above, p. 84.)

The Committee would urge that more attention should be paid by Metropolitans and Bishops, or persons temporarily administering the affairs of a Diocese, to the practical enforcement of the principles above enunciated; and they would add in particular the following recommendation—namely, that the Archbishop of Canterbury be respectfully requested to consider whether it be possible to devise and suggest any means whereby it may be made more easy to avoid the intrusion of unworthy or pretended Priests or Deacons into the various Dioceses of the Anglican Communion.

II. It has been brought under the notice of the Committee that difficulty has arisen with regard to the validity of orders derived from certain Bishops alleged to be schismatical. It would be exceedingly desirable that some definite and uniform course of action should be adopted by all Bishops of the Anglican Communion in dealing with persons holding such so-called orders.

The Committee are of opinion that, although much may have been said to the contrary, there are in reality no persons claiming Anglican Orders of doubtful character whose claims deserve serious consideration. With regard to Orders alleged to be derived, though irregularly, through the American Church, it may be sufficient to say that the whole transaction is disallowed and regarded as null and void by the American Episcopate. This fact, in the opinion of the Committee, may be taken as a sufficient guide to all Bishops of the Anglican Communion.

III. A question has been brought before the Committee, based upon a Report made to the General Synod of the Dioceses in Australia and Tasmania, on the subject of the title of Archbishop. The Committee have been asked to express an opinion as to the desirability of assigning the title of Archbishop to the Primate of Australia and Tasmania. The Committee feel that there is great difficulty in coming to a clear judgment upon a question which must, of necessity, to some extent depend for its answer upon local circumstances; but taking the question upon broad grounds, and looking to the general interests of the whole Church, the Committee have no hesitation in expressing their opinion that there are cases of important Provinces in which distinct advantages would result from adopting the ancient and honoured title of Archbishop. In the event of this course being adopted weighty questions might arise with regard to authority and precedence, but upon these questions the Committee think that it would be unwise to enter.

IV. The Committee have given anxious consideration to the

question of the formation of a central Council of Reference, to which recourse may be had for advice on questions of doctrine and discipline by the tribunals of appeal of the various Provinces of the Anglican Communion.

With reference to this question, which has already been before the Conferences of 1867 and 1878, the Committee think that they cannot do better than call attention to what has actually been done in the case of Australia and Tasmania.

The following resolutions were adopted by the General Synod of Australia and Tasmania in 1872:—

If, in the opinion of the Committee of Appeal of the General Synod of the Church of England in Australia and Tasmania, the matter of appeal concerns a question of doctrine, or discipline involving a question of doctrine, the Committee may, at its discretion, state a case for the opinion thereon of a body in England, to be called the Council of Reference. Such Council of Reference shall consist of the Archbishops of Canterbury and York, and the Bishop of London, together with four laymen learned in the law, the first four such laymen being Lord Hatherley, Lord Chelmsford, Lord Cairns, and Lord Penzance. The General Synod shall have power to fill up vacancies as they shall from time to time occur, but in the event of a vacancy or vacancies existing when a case shall be before the Council, the Archbishops and Bishop shall fill up the same for the purpose of disposing of that particular case. The opinion of the Council shall be binding on the Committee, and pending the obtaining of such an opinion, the appeal shall stand adjourned, with liberty to either of the parties to set the appeal down to be disposed of upon the opinion when obtained. If from any cause it shall be impracticable to obtain an opinion from the Council of Reference within a time to be limited by the rules to be made under the resolutions, the Committee of its own motion may, or at the instance of either of the parties shall, determine the appeal; but in such case the concurrence of one of the two Bishops shall be requisite in any decision.

The Committee are of opinion that a plan of reference to a Council in England, framed upon such principles as those adopted by the General Synod of Australia and Tasmania, would probably meet the wants, should they arise, of other Provinces.

It has been brought to the attention of the Committee, that in some parts of the Anglican Communion, notably, in the Province of the West Indies, schemes somewhat different from that above described have been adopted. It is needless to say that the Com-

mittee do not desire to pass an opinion upon details, but only to indicate a general method of action.

V. The attention of the Committee has been further directed to the danger of important divergencies with regard to matters of doctrine, as well as forms of worship, being introduced amongst the Anglican Churches by the possible assumption on the part of each Province or Diocese of the power of revising the Book of Common Prayer. Such divergencies might be injurious to the Church at large, and would certainly interfere with the mutual relations of its different parts.

It is not within the province of the Committee to lay down rules as to the powers of the different branches of the Anglican Communion in this matter, or as to the line of action which they ought to follow. This remark applies with especial emphasis to the Episcopal Church of America, though the Committee cannot abstain from remarking with pleasure that recent changes made in the Book of Common Prayer by that Church have been rather in the direction of nearer approach to the English Book than of further departure from it. But with regard to the branches of the Church within the limits of Her Majesty's dominions, the Committee cannot express too strongly the opinion which they entertain with regard to the danger of alteration in existing services. They do not deny in general that the Book of Common Prayer may be susceptible of improvement; this susceptibility may probably be predicated of all things human; though it must be remembered that it might be hard to find many improvements, which would be generally and heartily accepted as such. Neither do they wish to express an opinion unfavourable to efforts made to supplement the prayers and services of the Church by others which her needs demand. But the point which the Committee would chiefly urge is this—that the Book of Common Prayer is not the possession of one Diocese or Province, but of all; that a revision in one portion of the Anglican Communion must, therefore, be extensively felt, and that it is not just that any particular portion should undertake revision without consultation with other portions, and especially with the Church at home.

VI. There appears to be a notion current that Clergymen ordained for work in England, who go out to labour for a time in the Colonies, are regarded as more or less disqualified for subsequent preferment at home. The Committee regret that such a notion should be current, and they are of opinion that Clergymen who have been willing to give a portion of the best time of their lives to colonial work may be regarded as having special claims for consideration on their return home. The Committee are aware that the subject is not free from difficulties, and that it is impossible to lay down any general rule; but they have thought it right to give

it a place in their Report, and that some benefit may arise from the course thus adopted.

These are all the matters which have been brought under the notice of the Committee, or which have been deemed of sufficient importance or of a suitable kind to be brought before the Conference. In concluding their Report the Committee would desire to express their sense of the extent and difficulty of the subject which has been entrusted to them, and of the modest character of their contribution to its treatment. But they believe that the wise and perhaps the only course of dealing with such a subject is not to attempt to lay down rules which shall solve all possible problems, but to discuss practical difficulties as they arise, in dependence upon the Holy Spirit of God, and trusting that He who permits the difficulties will give grace and strength to overcome them.

Signed on behalf of the Committee,

H. CARLISLE,

Chairman.

APPENDIX TO REPORT OF COMMITTEE

No. 8.

Another subject has been brought under the notice of the Committee, concerning which they have felt great doubt as to whether it can be regarded as coming within the terms of their reference. The subject, however, is so important, and the Committee have felt so desirous that it should be fairly brought before the Conference, that they have determined to introduce it in the form of an Appendix to their Report.

The question was raised in the first meeting of the Conference, whether it would not be desirable that some declaration should be made concerning the teaching of the English Church, and of those Churches which are in full communion with her.

There can be little doubt as to the existence of much ignorance and misunderstanding, not only as to what this teaching is, but also as to the ground upon which those Churches stand, and as to their relation to other Churches and Christian Societies. Such ignorance and misunderstanding can scarcely fail to interfere seriously with the results of their teaching.

It is true that the English Church possesses a body of teaching in the Book of Common Prayer, in the Catechism, and in the Thirty-nine Articles, to say nothing of the Book of Homilies. But these repositories of teaching, precious as they are, do not appear to the Committee to possess the qualities which ought to belong to a declaration, such as is contemplated in the remarks now made. What is wanted is a plain and brief summary of the definite doctrinal grounds upon which the Anglican Churches stand (somewhat, perhaps, after the manner of the earlier of the Thirty-nine Articles), together with a statement of their relation to other Churches and Christian Societies, and, perhaps, of other cognate matters upon which, on consideration of the whole subject, it might be considered desirable that some distinct utterance should be made. The summary should be such as the whole body of English-speaking Bishops could adopt; it should, therefore, be free from all questions of doubtful controversy; it should be a document which could be freely circulated as a manifesto of the Anglican Churches concerning their status and their teaching.

The proposal, undoubtedly, has its difficulties, as almost every important proposal has; but we think that the difficulties might possibly be overcome; and certainly all danger of mischief would be avoided, if the following plan were adopted:—

It is respectfully suggested:

(1) That a small Committee of English Bishops be appointed by the Archbishop of Canterbury for the purpose of drafting such a declaration.

(2) That the Committee have power to consult, if they think fit, with any of their episcopal brethren, and also with eminent divines outside the episcopal body.

(3) That the draft declaration, having been provisionally settled by the Committee, be submitted to the Archbishop of Canterbury, with the request that his Grace will forward copies to each Metropolitan for the consideration of the Bishops in his Province, and that he will, in conjunction with the Archbishop of York, bring the declaration before the English Bishops.

[The term Metropolitan includes Primates of Provinces, the Primus of Scotland, and the Presiding Bishop of the Church of America.]

(4) That each Metropolitan be requested to return a copy of the declaration, either approved, or with suggestions of amendment, within twelve months.

(5) That the Archbishop of Canterbury be requested upon the return of the drafts to take such further steps as the circumstances in his judgment shall appear to warrant.

The Committee recommend that the declaration should be in the form of a series of statements or articles; each dealing with a

different subject, and to be expressed in the simplest possible language.

The Committee feel that they would be going beyond their province if they attempted to dictate the subjects upon which statements should be framed; but in order more clearly to indicate the kind of declaration which they think the needs of the time demand, they venture to specify the following subjects which they believe might be profitably introduced :—

- I. Of the Catholic Faith.
- II. Of the Holy Scriptures.
- III. Of the Sacraments.
- IV. Of the Forms of Prayer and Liturgy in use in the Anglican Churches.
- V. Of the relation of the Anglican Churches to the Church of Rome.
- VI. Of the relation of the Anglican Churches to the Churches of the East.
- VII. Of the relation of the Anglican Churches to other Christian Churches and Societies.
- VIII. Of the relation of the teaching of the Church of Christ to human knowledge.

It is almost unnecessary to state that the Committee do not regard the above list as exhaustive; nor, on the other hand, do they desire to insist upon each and all of the suggested subjects as essential to the completeness of the proposed declaration.

Signed on behalf of the Committee,

H. CARLISLE,

Chairman.

No. 9.—HOME REUNION.

Report of the Committee¹ Appointed to Consider what steps (if any) can be rightly taken on Behalf of the Anglican Communion towards the Reunion of the Various Bodies into which the Christianity of the English-Speaking Races is Divided.

THE Committee was appointed to consider “what steps (if any) “can be rightly taken, on behalf of the Anglican Communion, “towards the Reunion of the various bodies into which the “Christianity of the English-speaking races is divided.”

I. On entering upon their duty they had at once brought to their notice evidence of a strong *consensus* of authoritative opinion, from various branches of the Anglican Communion, that the time for some action in this matter, under prayer for God’s guidance through many acknowledged difficulties and dangers, has already come; and that the Conference—speaking, as it must speak, with the greatest weight of moral authority—should not separate without some such utterance as may further and direct such action.

In the Convocation of Canterbury the subject has been under discussion, at intervals, for nearly thirty years. In the year 1861 a resolution, on the motion of the Rev. Chancellor Massingberd, was carried *nem. con.* in the Lower House, praying the Bishops to commend the subject of “the Reunion of the divided members of Christ’s Body” to the prayers of the faithful.

In 1870, at the instance of the Lower House, a Committee was appointed on Reunion, with power to confer with any similar Committee which might be appointed in the Northern Province. The Committee, in its Report, recommended the use of the special Prayer for Unity, appointed for the day of the Queen’s Accession, and the consideration of the propriety of communication on the subject with the chief Nonconformist bodies; and these recom-

¹ Names of the Members of the Committee:—

Bishop of Sydney (<i>Chairman</i>).	Bishop of Minnesota.
„ Adelaide.	„ Nelson.
„ Antigua (Coadjutor).	„ New York.
„ Brechin.	„ Ripon.
„ Edinburgh.	„ Rochester.
„ Hereford.	„ Rupertsland.
„ Jamaica.	„ St. Andrew’s.
„ Lichfield.	„ Wakefield.
„ Manchester.	

mendations, after a singularly interesting debate, were adopted by the House.

The Report contained the following passage:—"The Committee do not recommend that we should set out with proposing alterations of our existing formularies of faith and worship, while they by no means deny that concessions might be admitted hereafter, as the consequence of negotiations carried on in a spirit of love and unity." It also suggested that on the day of the Queen's Accession "all classes of Nonconformists should be invited to institute similar prayers" for unity, and that the subject might be brought by Sermons before our own people.

In 1887 the subject was again taken up, and a Resolution carried, on the motion of Canon Medd, that "His Grace the President be requested to direct the appointment of a Joint Committee to consider, and from time to time to report upon, the relations between the Church and those who in this country are alienated from her Communion; and generally to make suggestions as to means which might tend, by God's blessing, to the furtherance of union of all among our countrymen who hold the essentials of the Christian faith." In the speech of the mover of the resolution special reference was made to the probability of the discussion of the subject at the Lambeth Conference.

In the Convocation of York, the Committee have reason to know that similar action has been taken; but, under pressure of time, they have been unable to obtain detailed information of the actual proceedings.

From various Synods of the Colonial Church similar, and even stronger, expressions of a desire to make some movement on the part of the Anglican Communion in this direction have been brought before the Committee. The General Synod of the Church in Australia and Tasmania, in 1886, "desired to place on record its solemn sense of the evils of the unhappy divisions among professing Christians, and, through His Grace the Archbishop of Canterbury, respectfully prayed the Conference of Bishops to be assembled at Lambeth in 1888 to consider in what manner steps should be taken to promote greater visible unity among those who hold the same Creed." A Resolution was passed in almost the same words by the Diocesan Synod of Montreal; and similar Resolutions by the Provincial Synod of Rupertsland, and the General Synod of New Zealand. At the Session of the Provincial Synod of Canada in 1886, a Joint Committee was appointed, to confer with any similar Committees, which might be appointed by other Religious Bodies, on the terms upon which some honourable union might be arrived at.

But the most important and practical step has been taken by our brethren of the American Church in the General Convention of 1886, in accordance with the prayer of a petition signed by more

than a thousand Clergy, including thirty-two Bishops. At that Convention a Committee of the House of Bishops presented a remarkable Report, which, after stating emphatically that the Church did “not seek to absorb other Communions, but to “co-operate with them on the basis of a common Faith and Order, “to discountenance schism, and to heal the wounds of the Body of “Christ”; and that she was prepared to make all reasonable concessions on “all things of human ordering and of human choice,” dwelt upon the duty of the Church to preserve, “as inherent parts “of the sacred deposit of Christian faith and order committed by “Christ and His Apostles to the Church, and as therefore essential “to the restoration of unity,” the following:—

“1. The Holy Scriptures of the Old and New Testament, as the Revealed Word of God.

“2. The Nicene Creed, as the sufficient statement of the Christian Faith.

“3. The two Sacraments—Baptism and the Supper of the Lord—ministered with unfailing use of Christ’s words of institution, and the elements ordained by Him.

“4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.”

The Report concluded with the following words:—

“Furthermore, deeply grieved by the sad divisions which afflict the Christian Church in our own land, we hereby declare our desire and readiness, so soon as there shall be any authorised response to this Declaration, to enter into brotherly conference with all or any Christian bodies seeking the restoration of organic Unity of the Church, with a view to the earnest study of the conditions, under which so priceless a blessing might happily be brought to pass.”

This Report was adopted by the House of Bishops, and communicated to the House of Clerical and Lay Deputies; and, at the instance of the latter House, it was resolved:—

“That a Commission consisting of five Bishops, five Clerical and “five Lay Deputies, be appointed, who shall at their discretion “communicate, to the organised Christian Bodies of our country, “the Declaration set forth by the Bishops on the twentieth day of “October; and shall hold themselves ready to enter into brotherly “conference with all or any Christian Bodies seeking the restoration of the organic unity of the Church.”

After consideration of these significant documents, and of memorials from certain Associations which have already done good service in this cause, it was decided by the Committee that they were more than justified in recommending to the Conference that some steps should be taken by it in the direction specified in the Resolution constituting the Committee.

II. In considering how this could best be done, it appeared to the Committee that the subject divided itself naturally into two parts; first, the basis on which the united Church might, in the future, safely rest; secondly, the conditions under which present negotiations for reunion, in view of existing circumstances, could be carried on.

The Committee with deep regret felt that, under present conditions, it was useless to consider the question of Reunion with our brethren of the Roman Church, being painfully aware that any proposal for reunion would be entertained by the authorities of that Church only on condition of a complete submission on our part to those claims of absolute authority, and the acceptance of those other errors, both in doctrine and in discipline, against which, in faithfulness to God's Holy Word, and to the true principles of His Church, we have been for three centuries bound to protest.

But, in regard to the first portion of the subject, the Committee were of opinion that with the chief of the Non-conforming Communions there would not only be less difficulty than is commonly supposed as to the basis of a common faith in the essentials of Christian doctrine, but that, even in respect of Church Government, many of the causes which had originally led to secession had been removed, and that both from deeper study and from larger historical experience, there was in the present day a greater disposition to value and to accept the ancient Church Order. It did not, indeed, appear to them that the question before them, which was of the duty, if any, of the Anglican Communion in this matter, was to be absolutely determined by these considerations; but they seemed, nevertheless, to give important encouragement to the Church in the endeavour to do what might appear to be her duty in furthering this all-important matter.

Accordingly, after careful consideration, they determined to take as the basis of their deliberations on this part of the subject the chief articles embodied in the Report of the Committee of the House of Bishops in the American Church; and after discussion of each, they submit them to the wisdom of the Conference, with some modifications, as supplying the basis on which approach might be, under God's blessing, made towards Reunion:—

1. The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

2. The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

3. The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him.

4. The Historic Episcopate, locally adapted in the methods of

its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

The Committee believe that upon some such basis as this, with large freedom of variation on secondary points of doctrine, worship, and discipline, and without interference with existing conditions of property and endowment, it might be possible, under God's gracious providence, for a reunited Church, including at least the chief of the Christian Communions of our people, to rest.

III. But they are aware that the main difficulty of the subject lies in the consideration of what practical steps can be taken towards such reunion under the actual religious conditions of the community at home and abroad—complicated, moreover, in England and Scotland by legal difficulties. It appears to them, moreover, clear that on this subject the Conference can only express an opinion on general principles, and that definite action must be left to the constituted authorities in each branch of our Communion, acting, as far as possible, in concert.

They therefore respectfully submit to the Conference the following Resolution:—

“That the constituted authorities of the various branches of our
 “Communion, acting, so far as may be, in concert with
 “one another, be earnestly requested to make it known
 “that they hold themselves in readiness to enter into
 “brotherly conference (such as that which has already
 “been proposed by the Church in the United States of
 “America) with the representatives of other chief Chris-
 “tian Communions in the English-speaking races, in
 “order to consider what steps can be taken, either
 “towards corporate reunion, or towards such relations as
 “may prepare the way for fuller organic unity hereafter.”

IV. They cannot conclude their report without laying before the Conference the following suggestion, unanimously adopted by the Committee:—

“That the Conference recommend as of great importance, in
 “tending to bring about Reunion, the dissemination of
 “information respecting the standards of doctrine and
 “the formularies in use in the Anglican Church; and that
 “information be disseminated, on the other hand,
 “respecting the authoritative standards of doctrine, wor-
 “ship, and government adopted by the other bodies of
 “Christians into which the English-speaking races are
 “divided.”

They also desire—following in this respect the example of the Convocation of Canterbury—to pray the Conference to commend

this matter of Reunion to the special prayers of all Christian people, both within and (so far as it may rightly do so) without our Communion, in preparation for the Conferences which have been suggested, and while such Conferences are going on; and they trust that the present Lambeth Conference may also see fit to issue, or to pray His Grace the President to issue, some pastoral letter to all Christian people, upon this all-important subject. For never certainly did the Church of Christ need more urgently the spirit of wisdom and of love, which He alone can bestow, who is "the Author and Giver of all good things."

Signed on behalf of the Committee,

ALFRED SYDNEY,

Chairman.

No. 10.—SCANDINAVIANS—OLD CATHOLICS.

Report of the Committee¹ Appointed to Consider the Relation of the Anglican Communion (a) to the Scandinavian and other Reformed Churches, (b) to the Old Catholics and other Reforming Bodies.

A.

YOUR Committee consider that, in view of the increasing number of Swedes and other Scandinavians now living in America and in the English Colonies, as well as for the furtherance of Christian Unity, earnest efforts should be made to establish more friendly relations between the Scandinavian and Anglican Churches.

In regard to the Swedish Church your Committee are of opinion that, as its standards of doctrine are to a great extent in accord with our own and its continuity as a national Church has never been

¹ Names of the Members of the Committee:—

Bishop of Winchester (<i>Chairman</i>).	Bishop of Gibraltar.
Archbishop of Dublin.	" Iowa.
Bishop of Albany.	" Liehfield.
" Cashel.	" Lincoln.
" Central Africa.	" North Carolina.
" Cork.	" Salisbury.
" Derry.	" Western New York.
" Dunedin.	

broken, any approaches on its part should be most gladly welcomed with a view to mutual explanation of differences, and the ultimate establishment, if possible, of permanent intercommunion on sound principles of Ecclesiastical polity.

Greater difficulties are presented as regards communion with the Norwegian and Danish Churches by the constitution of their ministry; but there are grounds of hope, in the growing appreciation of Church order, that in the course of time these difficulties may be surmounted. It is much to be desired that a basis of union should be formed with a people who are distinguished by great devotional earnestness and uprightness of character.

B.

By the name Old Catholics we understand, in general terms, those members of foreign Churches who have been excommunicated on account of their refusal, for conscience' sake, to accept the novel doctrines promulgated by the authority of the Church of Rome, and who yet desire to maintain in its integrity the Catholic Faith, and to remain in full communion with the Catholic Church. As in the previous Conference, held in 1878,¹ we declare that "all sympathy is due from the Anglican Church to the Churches "and individuals protesting against these errors"; and "to those "who are drawn to us in the endeavour to free themselves from "the yoke of error and superstition we are ready to offer all help "and such privileges as may be acceptable to them and are consistent with the maintenance of our own principles, as enunciated in "our formularies."

Ten years have passed since this declaration was issued, and we are now called to consider more in detail our relations to the different groups comprehended under this general title.

I.

First of all it is due to the ancient Church of Holland, which in practice accepts the title of Old Catholic, to recognise the fact that it has uttered energetic protests against the novel dogmas of the Immaculate Conception of the Blessed Virgin Mary, and of the universal Bishopric and infallibility of the Bishop of Rome. It is to this Church that the community, usually termed Old Catholic, in the German Empire, owes in the providence of God the Episcopal succession. We recognise, with thankfulness, the dignified and independent position which the Church of Holland maintained for many years in almost absolute isolation. It has

¹ See above, p. 94.

now broken through this isolation, as regards its neighbours on the Continent. As regards ourselves, the Church of Holland is found on inquiry to be in agreement with our Church in many points, and we believe that with more frequent brotherly intercourse many of the barriers which at present separate us might be removed.

II.

The Old Catholic community in Germany differs from the Church of Holland, in this respect, amongst others, that it does not retain possession of the ancient Sees. The Bishop of that community has wisely refrained from assuming a territorial title; we are not, however, without hope that the Old Catholic body may be, with the divine guidance and in God's good time, instrumental in restoring to that country the blessing of a united national Church. It may be noted that Bishop Reinkens, shortly after his consecration, was recognised as a Catholic Bishop by the civil power in Prussia, Baden, and Hesse.¹ He and the parochial Clergy under him have the right and duty, recognised by the State, of teaching the children of their own confession in the public schools. They are also in undisturbed possession of a number of ancient churches and benefices, and receive for the present a subsidy granted by Parliament.

As regards the form of doctrine actually professed by this body, we believe that its return to the standards of the undivided Church is a distinct advance towards the reunion of Christendom. We learn that it formulates the fuller expression of its belief in catechisms and manuals of instruction, rather than in articles or confessions, because it desires to avoid any methods which might create or perpetuate divisions.

We cannot consider that it is in schism as regards the Roman Church, because to do so would be to concede the lawfulness of the imposition of new terms of communion, and of the extravagant assertions by the Papacy of ordinary and immediate jurisdiction in every Diocese. For ourselves we regard it as a duty to promote friendly relations with the Old Catholics of Germany, not only out of sympathy with them, but also in thankfulness to God, who has strengthened them to suffer for the truth under great discouragements, difficulties, and temptations. We owe them our intercessions, our support, and our brotherly counsel; and we have reason to believe that aid from individual members of our Church

¹ The documents in question are printed at length in "Der Altkatholikismus," published in 1887 by J. F. von Schulte, pp. 405, 415, 416. The Prussian Old Catholic law is to be found on pp. 44-46. Cp. pp. 549 foll. (Staatszuschuss für die Altkatholiken).

may be most beneficially given towards the training of their future Clergy.

We see no reason why we should not admit their Clergy and faithful Laity to Holy Communion on the same conditions as our own Communicants, and we also acknowledge the readiness which they have shown to offer spiritual privileges to members of our own Church.

We regret that differences in our marriage laws, which we believe to be of great importance, compel us to state that we are obliged to debar from Holy Communion any person who may have contracted a marriage not sanctioned by the laws and canons of the Anglican Church. Nor could we, in justice to the Old Catholics, admit anyone who would be debarred from communion among themselves.

III.

The "Christian Catholic Church" in Switzerland, which has adopted a title long used by the Church in that country, has a recognised civil position of much the same character as that possessed by the Old Catholics of Germany. We consider that it is a body now sufficiently established to receive the assurance of the same sympathy and the offer of the same privileges from ourselves.

IV.

The Old Catholic community in Austria has been recognised by the State as a distinct religious association, in accordance with the law of May 20th, 1874.¹ Its constitution provides for the presidency of a Bishop, but no election has as yet taken place, not from any indifference on the part of its members, but on account of the difficulty of securing the stipend required by law. In the meantime, it has many of the rights secured by law to the German body. The Austrian Old Catholics have made great sacrifices, and deserve great sympathy from us; which we hope may be expressed in a practical manner. They have, we believe, an important future before them, if rightly guided. We cannot, however, regard the organisation in Austria as sufficiently tried and complete to warrant a more formal relation on our part at the present time.

V.

The same remark applies with even greater force to the smaller groups of brave and earnest men of the Latin races, driven under somewhat similar circumstances to associate themselves in separate

¹ Von Schulte, "Der Altkatholikismus," p. 435.

congregations in Italy, France, Spain and Portugal. We sympathise with their efforts to free themselves from the burden of unlawful terms of communion. We have reason to believe that there are many who think with them, but have not seen the way to follow the outward steps which they have taken. We trust that in time they may be enabled to adopt such sound forms of doctrine and discipline and to secure such Catholic organisation as will permit us to give them a fuller recognition. We desire, in our outlook into the future, to call to mind the well-known declaration of the Gallican Clergy of 1862,¹ and also the advances made by Archbishop Wake in correspondence with the Doctors of the Sorbonne,² towards establishing a basis for intercommunion between the Churches of France and England. If some such principles could now be revived, we have reason to believe that they would be welcomed by many both in France and Italy, and they might again form the basis for hopeful negotiations.

In concluding this portion of our Report we feel it our duty to express the opinion that the consecration, by Bishops of our Communion, of a Bishop, to exercise his functions in a foreign country, within the limits of an ancient territorial jurisdiction and over the natives of that country, is a step of the gravest importance and fraught with enduring consequences, the issues of which cannot be foreseen. Whilst the right of Bishops of the Catholic Church to interpose under conditions of extreme necessity has always been

¹ See Bossuet's "*Défense de la Déclaration du Clergé de France, etc.*" 2 vols., 4to. Amsterdam 1745, and Dupin's "*Manuel du Droit public ecclésiastique français.*" pp. 97-100, ed. 5, Paris, Henri Plon, 1860.

² Archbishop Wake wrote as follows to Mr. Beauvoir, on November 18th, 1718, in regard to this correspondence:—"If we could once divide the Gallican Church [from the Roman], a reformation in other matters would follow as a matter of course. The scheme that seems to me most likely to prevail, is, to agree in the independence (as to all matters of authority) of every national Church on any others; and in their right to determine all matters that arise within themselves; and, for points of doctrine, to agree, as far as possible, in all articles of any moment (as in effect we already do, or easily may); and, for other matters, to allow a difference till God shall bring us to a union in those also. One only thing should be provided for, to purge out of the public offices of the Church such things as hinder a perfect communion in the service of the Church, that so, wherever any come from us to them or from them to us, we may all join together in Prayers and the Holy Sacraments with each other. In our Liturgy there is nothing but what they allow, save the single rubric relating to the Eucharist; in theirs nothing but what they agree may be laid aside, and yet the public offices be never the worse or more imperfect for the want of it. Such a scheme as this I take to be a more proper ground of peace at the beginning than to go to more particulars."

The correspondence of Archbishop Wake with Mr. Beauvoir, Dr. Dupin, Dr. P. Piers Girardin, and others, is printed in the fourth Appendix to Dr. Maclaine's translation of Mosheim's "*Church History.*" vol. vi., pp. 126, foll., London, 1828. The above letter will be found in full on p. 172, and is quoted in Rev. G. G. Perry's "*History of the English Church, third period,*" p. 48, London, 1887.

acknowledged, we deprecate any action that does not carefully regard primitive and established principles of jurisdiction and the interests of the whole Anglican Communion.

VI.

Lastly, the Committee have been asked at the last moment to consider the subject of the orders of the United Brethren, commonly called the Moravians. At the last Conference a number of the Bishops “were recommended to associate with themselves such “learned persons as they might deem eminently qualified to assist “them by their knowledge of the historical difficulties involved.”¹ These Bishops have not been able to act upon this recommendation, and no report is before the Conference. Your Committee, in the short time allowed them, have not found it possible to inquire into the details of this subject with such care as would enable them to propose to the Conference any sufficient basis for the expression of an authoritative opinion.

It must not, however, be overlooked that from time to time, up to the present day, very friendly relations have existed between Moravians and members of our Communion. In their greatest trials they have received from eminent English Bishops and Churchmen the sympathy and support due to a zealous body of Christians, imbued with a primitive spirit, and claiming to possess a valid Episcopate.

The labours of Moravian Missionaries are known to all the world. We should therefore welcome any clearer illustration of their history and actual status on the part of their own divines.

The subjects committed to the consideration of this Committee have embraced, as will be seen, a very wide range of interests, and we have reluctantly been compelled, on this account, to confine our Report almost entirely to the bodies specified in the terms of our commission.

Signed on behalf of the Committee,

E. HAROLD WINTON :

Chairman.

¹ See above, p. 95.

No. 11.—EASTERN CHURCHES.

Report of the Committee¹ Appointed to Consider the Relation of the Anglican Communion to the Eastern Churches.

Your Committee regard the friendly feelings manifested towards our Church by the Orthodox Eastern Communion as a matter for deep thankfulness. These feelings inspire the hope that at no distant time closer relations may be established between the two Churches. Your Committee, however, are of opinion that any hasty or ill-considered step in this direction would only retard the accomplishment of this hope. Our expectations of nearer fellowship are founded upon the friendly tone of the correspondence which the Archbishop of Canterbury and his predecessors have held from time to time with Patriarchs of the Orthodox Church, and upon the cordiality of the welcome given by the Heads of that Church to Anglican Bishops and Clergy, such as the Bishop of Gibraltar, who have travelled in the East. Additional grounds of hope are furnished by the visit of Archbishop² Lycurgus to England in 1870, by the conversation which passed between him and the present Bishop of Winchester at Ely, by the words which Archbishop Lycurgus used at the conclusion of the second Conference held at Bonn³; and by the request which the Orthodox Patriarch of Jerusalem recently addressed to the Archbishop of Canterbury, that the Anglican Bishopric in Jerusalem should be reconstituted, and that the headquarters of the Bishop should be placed in that city rather than at Beyrout or elsewhere.

¹ Names of the Members of the Committee :—

Bishop of Winchester (<i>Chairman</i>).	Bishop of Limerick.
Bishop Blyth.	„ Meath. ²
Bishop of Gibraltar.	„ Springfield.
„ Iowa.	„ Travancore.

² Lycurgus, late Archbishop of Syra and Tenos.

³ At the end of the Conference at Ely (1870), Archbishop Lycurgus said,

“When I return to Greece I will say that the Church of England is not like other Protestant bodies. I will say that it is a sound Catholic Church very like our own; and I trust that by friendly discussion union between the two Churches may be brought about.”

At the end of the Bonn Conference (1875), he said to Dr. von Döllinger, “In the name of all those of my own communion I thank you, Mr. President, for your marvellous efforts in the work of reuniting the several Churches, of bring together again the so numerous divisions of the Rock of our Redeemer. Our joy is full; and there will be great joy in our homes also. We earnestly pray God for His further blessing.”

We reflect with thankfulness that there exist no bars, such as are presented to communion with the Latins by the formulated assertion of the infallibility of the Church residing in the person of the Supreme Pontiff, by the doctrine of the Immaculate Conception, and other novel dogmas imposed by the decrees of later Councils.

We must congratulate the Christian world that, through the research of a Greek Metropolitan, literature has been lately enriched by the recovery of an ancient document which throws unexpected light upon the early development of ecclesiastical organisation.

It would not be right, however, to disguise from ourselves the hindrances which exist on either side. The first and most formidable of these is the disputed clause inserted in the Creed of Constantinople, erroneously called the Nicene Creed, without any Conciliar authority, by the Latin Church. This clause, which has the prescription of centuries, and is capable of being explained in an orthodox sense, it may be very difficult to remove. Another barrier to full understanding between the Orthodox Eastern Church and ourselves would be the extreme importance attached by that Church to trine immersion in the rite of Baptism, which practice, however, there is nothing to prevent our Church from formally sanctioning. We, on the other hand, experience a somewhat similar difficulty as regards the Eastern rite of Confirmation, which we can hardly consider equivalent to ours, inasmuch as it omits the imposition of the Bishop's hands, and is usually conferred upon unconscious infants; yet we do not regard this as requiring members of the Orthodox Church to receive our Confirmation. It would be difficult for us to enter into more intimate relations with that Church so long as it retains the use of icons, the invocation of the Saints, and the cultus of the Blessed Virgin; although it is but fair to state that the Greeks, in sanctioning the use of pictorial representations for the purpose of promoting devotion, expressly disclaim the sin of idolatry, which they conceive would attach to the bowing down before sculptured or molten images. Moreover, the decrees of the second Council of Nicæa, sanctioning the use of icons, were framed in a spirit of reaction against the rationalising measures, as they were regarded, of the iconoclastic Emperors. The Greeks might be reminded that the decrees of that Council, having been deliberately rejected seven years afterwards by the Council of Frankfort, and not having been accepted by the Latin Church till after the lapse of two centuries, and then only under Papal influence, cannot be regarded as binding upon the Church.

Your Committee would impress upon their fellow-Christians the propriety of abstaining from all efforts to induce individual members of the Orthodox Eastern Church to leave their own

communion. If some be dissatisfied with its teaching or usages, and find a lack of spiritual life in its worship, they should be advised not to leave the Church of their baptism, but by remaining in it to endeavour to become centres of life and light to their own people; more especially as the Orthodox Eastern Church has never committed itself to any theory that would make it impossible to reconsider and revise its standards and practice.

Your Committee think it desirable that the Heads of that communion should be supplied with some authoritative document setting forth the historical facts relating to our orders and our position in the Catholic Church; as much misconception appears still to prevail on this subject. Your Committee feel that the position which England now occupies in Cyprus and in Egypt places in our hands exceptional opportunities of elevating the moral and spiritual life of our Eastern brethren. Especially may this be done by introducing or promoting higher education: any help given in this way we have reason to believe would be warmly welcomed. We rejoice to know that schools have lately been established at Constantinople and elsewhere for the purpose of supplying education to those who are in training for the ministry. In the more general diffusion of knowledge amongst the instructors of the people lies the best hope of that mutual understanding and esteem for which the Heads of the Orthodox Church have shown so much desire.

Your Committee cannot be expected to deal separately with the other Churches of the East, among which the Armenian appears to be the largest and most important. Approaches have been made to us from time to time by Bishops and other representatives of this communion, appealing for aid in support of educational projects for the instruction of their own people. The Armenian Church lies under the imputation of heresy. But it has always protested against this imputation, affirming the charge to have arisen from a misconception of its formularies. The departure from orthodoxy may, perhaps, have been more apparent than real; and the erroneous element in its creed appears now to be gradually losing its hold upon the moral and religious consciousness of the Armenian people.

In regard to other Eastern communities, such as the Coptic, Abyssinian, Syrian, and Chaldean, your Committee consider that our position in the East involves some obligations. And if these communities have fallen into error, and show a lack of moral and spiritual life, we must recollect that but for them the light of Christianity in these countries would have been utterly extinguished, and that they have suffered for many centuries from cruel oppression and persecution. If we should have opportunity, our aim should be to improve their mental, moral, and religious condition, and to induce them to return to the unity of the faith

without prejudice to their liberty. This we take to be the purpose of the Assyrian Mission set on foot by the late Archbishop of Canterbury, and continued by his successor.

In conclusion, we would call attention to the fact that in the East advance is slow, and even in the West we find differences perpetuate themselves, owing to national peculiarities, hereditary prejudices, and other causes, in spite of real wish for unity. We think that Christians need to be cautioned against impatience in expecting quick results. Such impatience argues imperfect trust in the ultimate fulfilment of our Lord's prayer for His people that they "all may be ONE."

Signed on behalf of the Committee,

E. HAROLD WINTON :

Chairman.

No. 12.—AUTHORITATIVE STANDARDS.

Report of the Committee¹ Appointed to Consider the Subject of Authoritative Standards of Doctrine and Worship.

In considering the subject of the Authoritative Standards of Doctrine and Worship, which are the primary means of securing internal union amongst ourselves, and of setting forth our Faith before the rest of Christendom, we acknowledge first of all with deep thankfulness to Almighty God the vital and growing unity of the great Communion to which we belong.

We acknowledge also with the same heartfelt thankfulness the increasing intercourse which is taking place between our own Churches and other Churches of Christendom, and the extension

¹ Names of the Members of the Committee:—

Bishop of Ely (*Chairman*).

„ Aberdeen.

„ Albany.

„ Arkansas.

„ Derry.

„ Dover.

„ Edinburgh.

„ Grahamstown.

Bishop in Japan.

Bishop of Meath.

„ Nassau.

„ Qu'Appelle.

„ Rupertsland.

„ Salisbury.

„ St. David's.

„ Sydney.

„ Western New York.

of our own Communion into many non-Christian countries, to which God has especially called us to minister by the diffusion of the English-speaking race throughout the world.

The consideration of the new conditions thus created seems to call for a careful statement of our own position in regard to authoritative standards of doctrine and worship.

This statement is divided into three parts:—first, as to standards of doctrine and worship which unite us with the great Body of the Church Universal; second, as to those which regulate our internal union or should be imposed upon Missionary Churches; third, as to a manual of doctrine for general use, but which should not be authoritative.

I.

We recognise before all things, and amidst all discouragements and divisions, the great bond of an essential unity which exists amongst all Christians who own the one Lord Jesus Christ as their Head and King, who accept the paramount authority of Holy Scripture, who confess the doctrine of the Nicene Faith, and who acknowledge one Baptism into the Name of the Blessed Trinity.

But we cannot regard this measure of unity as adequately fulfilling our Lord's prayer that His followers should be one, and we feel, therefore, that it is our duty to explain our own principles as regards standards of doctrine and worship, in the humble hope of preparing the way, so far as in us lies, for the reunion of Christendom.

We have a duty to the Church Universal; we have a duty also towards those who are now distinctly within our own Communion or who may hereafter be so closely allied to it as to form practically one body with ourselves.

As in former Conferences,¹ we declare that we continue "united under one divine Head in the fellowship of the one Catholic and Apostolic Church, holding the one faith revealed in Holy Writ, defined in the Creeds, maintained by the primitive Church," and "affirmed by the undisputed" Œcumenical "Councils."

In defining our own position more explicitly we recognise, with the general consent of the Fathers, that the canonical books of the Old and New Testament "contain all things necessary to salvation," and are the rule and ultimate standard of all Christian doctrine.

In addition to the Creed commonly called the Nicene Creed, to which we have already referred, we, as a part of the Western Church, have a common inheritance in the "Apostles' Creed,"

¹ See above pp. 53 and 83.

confessed by us all in the Sacrament of Baptism. In like manner we accept the hymn *Quicumque vult*, whether or not recited in the public worship of our Churches, as resting upon certain warrant of Scripture, and as most useful, both at home and in our missions, in ascertaining and defining the fundamental mysteries of the Holy Trinity, and of the Incarnation of our Blessed Lord; and thus guarding believers from lapsing into heresy.

In relation to the doctrine of the Procession of the Holy Spirit, while we believe that there is no fundamental diversity of faith between the Churches of the East and West,¹ we recognise the historical fact that the clause *Filioque* makes no part of the Nicene Symbol as set forth by the authority of the undivided Church.

We are of opinion that, as opportunity arises, it would be well to revise the English version of the Nicene Creed and of the *Quicumque vult*.

We suggest to the Conference that the President be requested to appoint a Committee for this purpose.

With regard to the authority of the Œcumenical Councils, our Communion has always recognised the decisions of the first four Councils on matters of faith, nor is there any point of dogma in which it disagrees with the teaching of the fifth and sixth.

The second Council of Nicæa commonly called the seventh Council is, however, not undisputed, and while we recognise the historical circumstances of the eighth century, which naturally led to the strong protest against iconoclasm made there, it is our duty to assert that our Church has never accepted the teaching of that Council in reference to the veneration of sacred pictures.

II.

From the standards of doctrine of the Universal Church which the whole Anglican Communion has always accepted,² we now

¹ The Committee beg to refer, in illustration of this statement, to the important propositions, accepted by Members both of the Eastern and Western Churches, which were agreed to at the Reunion Conference held at Bonn, August 16th, 1875, under the Presidency of Dr. J. J. I. von Döllinger. See the "Report of the Proceedings, etc.," with a Preface by Dr. Liddon. Pickering, London, 1876, pp. 103, 104.

² "Let Preachers take care that they never teach anything in a sermon which they wish to be religiously held and believed by the people, except what is in accord with the doctrine of the Old or New Testament, and what the Catholic Fathers and ancient Bishops have collected from the same doctrine."—"Canon of 1571, concerning Preachers."

"Such person, etc. . . . shall not in anywise have authority or power to order, determine or adjudge any matter or cause to be heresie, but onely such as heretofore have been determined, ordered or adjudged to be heresie, by the authority of the Canonical Scriptures or by the first four general Councils or any of them, or by any other general Council

pass to those standards of doctrine and worship which are specially the heritage of the Church of England, and which are, to a greater or less extent, received by all her sister and daughter Churches. These are the Prayer Book with its Catechism, the Ordinal, and the XXXIX. Articles of Religion.

All these are subscribed by our clergy at ordination or admission to office, but the XXXIX. Articles are not imposed upon any person as a condition of communion. With respect to the Prayer Book and Articles, we do not consider it an indispensable condition of intercommunion that they should be everywhere accepted in their original form, or that the interpretation put upon them by local courts or provincial tribunals should be received by every branch or province of the Anglican Communion. In illustration of this principle, we would refer to the differences from the English Order of the Administration of the Holy Communion which have long existed in the Scottish and American Churches, and to the facts that the XXXIX. Articles of Religion were only accepted in America in the year 1801 with some variations, and in Scotland in 1804, and that the Church of Ireland as well as the Church in America, has introduced some modifications into the Book of Common Prayer.

We, however, strongly deprecate any further material variation in the text of the existing Sacramental offices of the Church, or of the Ordinal, than is at present recognised among us, unless with the advice of some Conference or Council representing the whole Communion.

With regard to the daily offices and such further forms of service as the exigencies of different Churches or countries may demand, we feel that they may be safely left for the present to the action of the Bishops of each Province. We do not demand a rigid uniformity, but we desire to see the prevalence of a spirit of mutual and sympathetic concession, which will prevent the growth of substantial divergences between different portions of our communion. With regard to those Dioceses which are not yet united into Provinces, we recommend that the Bishop of the Diocese should not act in the way of revision of, or additions to, such offices without the advice of the Archbishop of Canterbury; or in the case of foreign Missionary jurisdictions of the American Church, without the advice of its Presiding Bishop.

With regard to the XXXIX. Articles of Religion we thank God for the wisdom which guided our fathers, in difficult times, in

wherein the same was declared heresie by the express and plain words of the said Canonical Scriptures, or such as hereafter shall be ordered judged or determined to be heresie, by the High Court of Parliament of this realm, with the assent of the Clergy in their Convocation; anything in this Act contained to the contrary notwithstanding."

framing statements of doctrine, for the most part accurate in their language and reserved and moderate in their definitions. Even when speaking most strongly and under the pressure of great provocation, our Communion has generally refrained from anathemas upon opponents, and we desire in this to follow those who have preceded us in the faith. The omission of a few clauses in a few of the Articles would render the whole body free from any imputation of injustice or harshness towards those who differ from us. At the same time we feel that the Articles are not all of equal value, that they are not, and do not profess to be, a complete statement of Christian doctrine, and that, from the temporary and local circumstances under which they were composed, they do not always meet the requirements of Churches founded under wholly different conditions.

Some modification of these Articles may therefore naturally be expected on the part of newly-constituted Churches, and particularly in non-Christian lands. But we consider that it should be a condition of the recognition of such Churches as in complete intercommunion with our own, and especially of their receiving from us our episcopal succession, that we should first receive from them satisfactory evidence that they hold substantially the same type of doctrine with ourselves. More particularly we are of opinion that the Clergy of such Churches should accept articles in accordance with the positive statements of our own standards of doctrine and worship, particularly on the substance and rule of faith, on the state and redemption of man, on the office of the Church, and on the Sacraments and other special ordinances of our holy religion.

III.

In the foregoing resolutions we have confined ourselves to a consideration of existing authoritative formularies, and to such as may serve the like use under particular conditions. We are unable, after careful consideration of the subject, to recommend that any new declaration of doctrine should, at the present time, be put forth by authority. We are, however, of opinion that the time has come when an effort should be made to compose a manual for teachers which should contain a summary of the doctrine of the Church, as generally received among us. Such a manual would draw its statements of doctrine from authoritative documents already existing, but would exhibit them in a completer and more systematic form. It would, also, naturally include some explanation of the Services and ceremonies of the Church. The whole might be preceded by a historical sketch of the position and claims of our Communion.

Such a Manual would, we believe, be of great service both in

maintaining the type of doctrine to which we have referred, and in enabling members of other Churches to form a just opinion of our doctrines and worship. We suggest that His Grace the President be requested to nominate three or more Bishops to undertake such a work, and, if it seem good to him and to the other Archbishops, Metropolitans, and Presiding Bishops of the Church, that they give the work, when completed, the sanction of their imprimatur. We do not suggest that the Conference should be asked to undertake this work, or that it should be regarded as an authoritative standard of the Church.

Signed on behalf of the Committee,

ALWYSE ELY.

Chairman.

XI.

1897.

LIST OF THE BISHOPS ATTENDING THE LAMBETH CONFERENCE OF 1897, ARRANGED ACCORDING TO PROVINCES. (See p. 42.)

[*N.B.—By action taken during the Conference the Bishop of Capetown, the Bishop of Jamaica, and the Bishop of Sydney, became respectively Archbishop of Capetown, Archbishop of the West Indies, and Archbishop of Sydney.*]

ARCHBISHOP OF CANTERBURY (RT. REV. F. TEMPLE, D.D.).

BISHOP OF DOVER (RT. REV. G. R. EDEN, D.D.).

BISHOP OF LONDON (RT. REV. M. CREIGHTON, D.D.).

BISHOP OF MARLBOROUGH (RT. REV. A. EARLE, D.D.).

BISHOP OF STEPNEY (RT. REV. G. F. BROWNE, D.D.).

RT. REV. BISHOP T. E. WILKINSON, D.D.

RT. REV. BISHOP BARRY, D.D.

BISHOP OF WINCHESTER (RT. REV. R. T. DAVIDSON, D.D.).

BISHOP OF GUILDFORD (RT. REV. G. H. SUMNER, D.D.).

BISHOP OF SOUTHAMPTON (RT. REV. G. C. FISHER, D.D.).

BISHOP OF BATH AND WELLS (RT. REV. G. W. KENNION, D.D.).

BISHOP OF CHICHESTER (RT. REV. E. R. WILBERFORCE, D.D.).

BISHOP OF ELY (RT. REV. LORD ALWYNE COMPTON, D.D.).

RT. REV. BISHOP MACRORIE, D.D.

BISHOP OF EXETER (RT. REV. E. H. BICKERSTETH, D.D.).

BISHOP OF CREDITON (RT. REV. R. E. TREFUSIS, D.D.).

BISHOP OF GLOUCESTER (RT. REV. C. J. ELLICOTT, D.D.).

RT. REV. BISHOP MARSDEN, D.D.

BISHOP OF HEREFORD (RT. REV. J. PERCIVAL, D.D.).

BISHOP OF LICHFIELD (RT. REV. THE HON. A. LEGGE, D.D.).

BISHOP OF SHREWSBURY (RT. REV. SIR L. T. STAMER, Bt.,
D.D.).

BISHOP OF LINCOLN (RT. REV. E. KING, D.D.).

BISHOP OF LLANDAFF (RT. REV. R. LEWIS, D.D.).

BISHOP OF NORWICH (RT. REV. J. SHEEPSHANKS, D.D.).

BISHOP OF THETFORD (RT. REV. A. T. LLOYD, D.D.).

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BISHOP OF OXFORD (RT. REV. W. STUBBS, D.D.).

BISHOP OF READING (RT. REV. J. L. RANDALL, D.D.).

BISHOP OF PETERBOROUGH (RT. REV. THE HON. E. CARR GLYN, D.D.).

BISHOP OF LEICESTER (RT. REV. F. H. THICKNESSE, D.D.).

RT. REV. BISHOP MITCHINSON, D.D.

BISHOP OF ROCHESTER (RT. REV. E. S. TALBOT, D.D.).

BISHOP OF SOUTHWARK (RT. REV. H. W. YEATMAN, D.D.).

BISHOP OF ST. ALBANS (RT. REV. J. W. FESTING, D.D.).

BISHOP OF COLCHESTER (RT. REV. H. F. JOHNSON, D.D.).

BISHOP OF ST. ASAPH (RT. REV. A. G. EDWARDS, D.D.).

BISHOP OF ST. DAVID'S (RT. REV. J. OWEN, D.D.).

BISHOP OF SWANSEA (RT. REV. J. LLOYD, D.D.).

BISHOP OF SALISBURY (RT. REV. J. WORDSWORTH, D.D.).

BISHOP OF SOUTHWELL (RT. REV. G. RIDDING, D.D.).

BISHOP OF DERBY (RT. REV. E. A. WERE, D.D.).

BISHOP OF TRURO (RT. REV. J. GOTT, D.D.).

BISHOP OF WORCESTER (RT. REV. J. J. S. PEROWNE, D.D.).

BISHOP OF COVENTRY (RT. REV. E. A. KNOX, D.D.).

ARCHBISHOP OF YORK (MOST REV. W. D. MACLAGAN, D.D.).

BISHOP OF BEVERLEY (RT. REV. R. J. CROSTHWAITE, D.D.).

BISHOP OF HULL (RT. REV. R. F. L. BLUNT, D.D.).

BISHOP OF DURHAM (RT. REV. B. F. WESTCOTT, D.D.).

BISHOP OF CARLISLE (RT. REV. J. W. BARDSLEY, D.D.).

BISHOP OF BARROW (RT. REV. H. WARE, D.D.).

BISHOP OF CHESTER (RT. REV. F. J. JAYNE, D.D.).

BISHOP OF MANCHESTER (RT. REV. J. MOORHOUSE, D.D.).

RT. REV. BISHOP CRAMER ROBERTS, D.D.

BISHOP OF NEWCASTLE (RT. REV. E. JACOB, D.D.).

BISHOP OF RIPON (RT. REV. W. B. CARPENTER, D.D.).

BISHOP OF RICHMOND (RT. REV. J. J. PULLEINE, D.D.).

BISHOP OF WAKEFIELD (RT. REV. W. W. HOW, D.D.).

BISHOP OF SODOR AND MAN (RT. REV. N. D. J. STRATON, D.D.).

RT. REV. BISHOP ROYSTON, D.D.

ARCHBISHOP OF ARMAGH (MOST REV. W. ALEXANDER, D.D.).

BISHOP OF CLOHER (RT. REV. C. M. STACK, D.D.).

BISHOP OF DERRY (RT. REV. G. A. CHADWICK, D.D.).

BISHOP OF DOWN AND CONNOR (RT. REV. T. J. WELLAND, D.D.).

BISHOP OF TUAM (RT. REV. J. O'SULLIVAN, D.D.).

ARCHBISHOP OF DUBLIN (MOST REV. J. F. PEACOCKE, D.D.).

BISHOP OF CASHEL (RT. REV. M. F. DAY, D.D.).

BISHOP OF CORK (RT. REV. W. E. MEADE, D.D.).

BISHOP OF KILLALOE (RT. REV. M. ARCHDALL, D.D.).

BISHOP OF LIMERICK (RT. REV. C. GRAVES, D.D.).

BISHOP OF BRECHIN (MOST REV. H. W. JERMYN, D.D.), *Primus*.
 BISHOP OF ABERDEEN (RT. REV. THE HON. A. G. DOUGLAS, D.D.).
 BISHOP OF ARGYLL AND THE ISLES (RT. REV. J. R. A. CHINNERY HALDANE, D.D.).
 BISHOP OF EDINBURGH (RT. REV. J. DOWDEN, D.D.).
 BISHOP OF GLASGOW (RT. REV. W. T. HARRISON, D.D.).
 BISHOP OF MORAY AND ROSS (RT. REV. J. B. K. KELLY, D.D.).
 BISHOP OF ST. ANDREW'S (RT. REV. G. H. WILKINSON, D.D.).

BISHOP OF CALCUTTA (MOST REV. E. R. JOHNSON, D.D.), *Metro-
 politan*.
 BISHOP OF CHOTA NAGPORE (RT. REV. J. C. WHITLEY).
 BISHOP OF COLOMBO (RT. REV. R. S. COPLESTON, D.D.).
 BISHOP OF LUCKNOW (RT. REV. A. CLIFFORD, D.D.).
 BISHOP OF MADRAS (RT. REV. F. GELL, D.D.).
 BISHOP OF RANGOON (RT. REV. J. M. STRACHAN, D.D.).
 BISHOP OF TINNEVELLY (RT. REV. S. MORLEY).
 BISHOP OF TRAVANCORE AND COCHIN (RT. REV. E. N. HODGES, D.D.).

ARCHBISHOP OF ONTARIO (MOST REV. J. T. LEWIS, D.D.).
 BISHOP OF ALGOMA (RT. REV. G. THORNELOE, D.D.).
 BISHOP OF FREDERICTON (RT. REV. H. T. KINGDON, D.D.).
 BISHOP OF HURON (RT. REV. M. S. BALDWIN, D.D.).
 BISHOP OF NIAGARA (RT. REV. J. P. DU MOULIN, D.C.L.).
 BISHOP OF NOVA SCOTIA (RT. REV. F. COURTNEY, D.D.).
 BISHOP OF QUEBEC (RT. REV. A. H. DUNN, D.D.).
 BISHOP OF TORONTO (RT. REV. A. SWEATMAN, D.D.).

ARCHBISHOP OF RUPERTSLAND (MOST REV. R. MACHRAY, D.D.).
 BISHOP OF MOOSONEE (RT. REV. J. A. NEWNHAM, D.D.).
 BISHOP OF QU'APPELLE (RT. REV. J. GRISDALE, D.D.).
 BISHOP OF SASKATCHEWAN (RT. REV. W. C. PINKHAM, D.D.).

ARCHBISHOP OF SYDNEY (MOST REV. W. S. SMITH, D.D.).
 BISHOP OF ADELAIDE (RT. REV. J. R. HARMER, D.D.).
 BISHOP OF BALLARAT (RT. REV. S. THORNTON, D.D.).
 BISHOP OF BRISBANE (RT. REV. W. T. T. WEBBER, D.D.).
 BISHOP COADJUTOR OF BRISBANE (RT. REV. J. F. STRETCH, D.D.).
 BISHOP OF GOULBURN (RT. REV. W. CHALMERS, D.D.).
 BISHOP OF NEWCASTLE, N.S.W. (RT. REV. G. H. STANTON, D.D.).
 BISHOP OF NORTH QUEENSLAND (RT. REV. C. G. BARLOW, D.D.).
 BISHOP OF PERTH (RT. REV. C. O. L. RILEY, D.D.).
 BISHOP OF ROCKHAMPTON (RT. REV. N. DAWES, D.D.).

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BISHOP OF TASMANIA (RT. REV. H. H. MONTGOMERY, D.D.).
BISHOP OF AUCKLAND (MOST REV. W. G. COWIE, D.D.), *Metropolitan*.
BISHOP OF CHRISTCHURCH (RT. REV. C. JULIUS, D.D.).
BISHOP OF DUNEDIN (RT. REV. S. T. NEVILL, D.D.).
BISHOP OF WALAPU (RT. REV. W. L. WILLIAMS, D.D.).
BISHOP OF WELLINGTON (RT. REV. F. WALLIS, D.D.).

ARCHBISHOP OF CAPETOWN (MOST REV. W. W. JONES, D.D.).
BISHOP COADJUTOR OF CAPETOWN (RT. REV. A. G. S. GIBSON, D.D.).
BISHOP OF BLOEMFONTEIN (RT. REV. J. W. HICKS, D.D.).
BISHOP OF GRAHAMSTOWN (RT. REV. A. B. WEBB, D.D.).
BISHOP OF LEBOMBO (RT. REV. W. E. SMYTH).
BISHOP OF NATAL (RT. REV. A. H. BAYNES, D.D.).
BISHOP OF PRETORIA (RT. REV. H. B. BOUSEFIELD, D.D.).
BISHOP OF ST. JOHN'S, KATERARIA (RT. REV. B. L. KEY, D.D.).

ARCHBISHOP OF THE WEST INDIES (MOST REV. E. NUTTALL, D.D.).
ASST.-BISHOP OF JAMAICA (RT. REV. C. F. DOUET, D.D.).
BISHOP OF ANTIGUA (RT. REV. H. MATHER).
BISHOP OF BARBADOS AND THE WINDWARD ISLANDS (RT. REV. H. BREE, D.D.).
BISHOP OF GUIANA (RT. REV. W. P. SWABY, D.D.).
BISHOP OF HONDURAS (RT. REV. G. A. ORMSBY, D.D.).
BISHOP OF TRINIDAD (RT. REV. J. T. HAYES, D.D.).

BISHOP OF CALEDONIA (RT. REV. W. RIDLEY, D.D.).
BISHOP OF COLUMBIA (RT. REV. W. W. PERRIN, D.D.).
BISHOP IN COREA (RT. REV. C. J. CORFEE, D.D.).
BISHOP IN EASTERN EQUATORIAL AFRICA (RT. REV. A. R. TUCKER, D.D.).
BISHOP OF FALKLAND ISLANDS (RT. REV. W. H. STIRLING, D.D.).
BISHOP OF GIBRALTAR (RT. REV. C. W. SANDFORD, D.D.).
BISHOP OF HONOLULU (RT. REV. A. WILLIS, D.D.).
BISHOP IN JERUSALEM AND THE EAST (RT. REV. G. F. P. BLYTH, D.D.).
BISHOP IN KIU SHIU (SOUTH JAPAN) (RT. REV. H. EVINGTON, D.D.).
BISHOP OF MAURITIUS (RT. REV. W. WALSH, D.D.).
BISHOP OF NEWFOUNDLAND (RT. REV. LL. JONES, D.D.).
BISHOP OF NEW WESTMINSTER (RT. REV. J. DART, D.D.).
BISHOP OF OSAKA (RT. REV. W. AWDRY, D.D.).
BISHOP OF SIERRA LEONE (RT. REV. J. T. SMITH, D.D.).
BISHOP IN SOUTH TOKYO (RT. REV. E. BICKERSTETH, D.D.).
BISHOP IN WESTERN EQUATORIAL AFRICA (RT. REV. H. TUGWELL, D.D.).

ASST.-BISHOPS IN WESTERN EQUATORIAL AFRICA :—

RT. REV. BISHOP OLUWOLE, D.D.

RT. REV. BISHOP PHILLIPS, D.D.

BISHOP OF ZANZIBAR (RT. REV. W. M. RICHARDSON, D.D.).

BISHOP OF ALBANY (RT. REV. W. C. DOANE, D.D.).

BISHOP OF CALIFORNIA (RT. REV. W. F. NICHOLS, D.D.).

BISHOP OF CHICAGO (RT. REV. W. E. McLAREN, D.D.).

BISHOP OF COLORADO (RT. REV. J. F. SPALDING, D.D.).

BISHOP OF DALLAS (RT. REV. A. C. GARRETT, D.D.).

BISHOP OF DELAWARE (RT. REV. L. COLEMAN, D.D.).

BISHOP OF DULUTH (RT. REV. J. D. MORRISON, D.D.).

BISHOP OF FOND DU LAC (RT. REV. C. C. GRAFTON, S.T.D.).

BISHOP OF GEORGIA (RT. REV. C. K. NELSON, D.D.).

BISHOP OF INDIANA (RT. REV. J. H. WHITE, D.D.).

BISHOP OF IOWA (RT. REV. W. S. PERRY, D.D.).

BISHOP OF KANSAS (RT. REV. F. R. MILLSPAUGH, D.D.).

BISHOP OF KENTUCKY (RT. REV. T. U. DUDLEY, D.D.).

BISHOP OF LEXINGTON (RT. REV. L. W. BURTON, D.D.).

BISHOP OF LOS ANGELES (RT. REV. J. H. JOHNSON, D.D.).

BISHOP OF MAINE (RT. REV. H. A. NEELY, D.D.).

BISHOP OF MARQUETTE (RT. REV. G. M. WILLIAMS, D.D.).

BISHOP OF MARYLAND (RT. REV. W. PARET, D.D.).

BISHOP OF MASSACHUSETTS (RT. REV. W. LAWRENCE, D.D.).

BISHOP OF MICHIGAN (RT. REV. T. F. DAVIES, D.D.).

BISHOP OF MINNESOTA (RT. REV. H. B. WHIPPLE, D.D.).

BISHOP COADJUTOR OF MINNESOTA (RT. REV. M. N. GILBERT, D.D.).

BISHOP OF MISSISSIPPI (RT. REV. H. M. THOMPSON, D.D.).

BISHOP OF MISSOURI (RT. REV. D. S. TUTTLE, S.T.D.).

BISHOP OF NEBRASKA (RT. REV. G. WORTHINGTON, D.D.).

BISHOP OF NEWARK (RT. REV. T. A. STARKEY, D.D.).

BISHOP OF NEW HAMPSHIRE (RT. REV. W. W. NILES, D.D.).

BISHOP OF NEW YORK (RT. REV. H. C. POTTER, D.D.).

BISHOP OF NORTH CAROLINA (RT. REV. J. B. CHESHIRE, D.D.).

BISHOP OF OHIO (RT. REV. W. A. LEONARD, D.D.).

BISHOP OF PENNSYLVANIA (RT. REV. O. W. WHITAKER, D.D.).

BISHOP OF PITTSBURGH (RT. REV. C. WHITEHEAD, D.D.).

BISHOP OF SOUTHERN FLORIDA (RT. REV. W. C. GRAY, D.D.).

BISHOP COADJUTOR OF SOUTHERN OHIO (RT. REV. B. VINCENT, D.D.).

BISHOP OF SPOKANE (RT. REV. H. L. WELLS, D.D.).

BISHOP OF SPRINGFIELD (RT. REV. G. F. SEYMOUR, D.D.).

BISHOP COADJUTOR OF SPRINGFIELD (RT. REV. C. R. HALE, D.D.).

BISHOP OF TENNESSEE (RT. REV. C. T. QUINTARD, S.T.D.).

BISHOP OF TEXAS (RT. REV. G. H. KINSOLVING, D.D.).

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- BISHOP OF THE PLATTE (RT. REV. A. R. GRAVES, D.D.).
BISHOP OF VERMONT (RT. REV. A. C. A. HALL, D.D.).
BISHOP OF WASHINGTON (RT. REV. H. Y. SATTERLEE, D.D.).
BISHOP OF WESTERN NEW YORK (RT. REV. W. D. WALKER,
S.T.D.).
BISHOP OF WESTERN TEXAS (RT. REV. J. S. JOHNSON, D.D.).
BISHOP OF WEST MISSOURI (RT. REV. E. R. ATWELL, D.D.).
BISHOP OF WYOMING AND IDAHO (RT. REV. E. TALBOT, D.D.).
-
- MISSIONARY BISHOP OF CAPE PALMAS (RT. REV. S. D. FERGUSON,
D.D.).
MISSIONARY BISHOP OF SHANGHAI (RT. REV. F. R. GRAVES, D.D.).
MISSIONARY BISHOP OF TOKYO (RT. REV. J. McKIM, D.D.).

Officers of the Conference:

- BISHOP OF GLOUCESTER (RT. REV. C. J. ELLICOTT), *Registrar*.
BISHOP OF WINCHESTER (RT. REV. R. T. }
DAVIDSON, D.D.) } *Episcopal Secretaries*.
BISHOP OF BATH AND WELLS (RT. REV. }
G. W. KENNION, D.D.) }
F. W. PENNEFATHER, LL.D., *Lay Secretary*.

XII.

Encyclical Letter issued by the Bishops attending the fourth Lambeth Conference, July, 1897. (See p. 42.)

TO THE FAITHFUL IN CHRIST JESUS, GREETING—

We, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church in full communion with the Church of England, one hundred and ninety-four in number, all having superintendence over dioceses or lawfully commissioned to exercise Episcopal functions therein, assembled from divers parts of the earth at Lambeth Palace, in the year of our Lord 1897, under the presidency of the Most Reverend Frederick, by Divine Providence Archbishop of Canterbury, Primate of All England, and Metropolitan, after receiving in Westminster Abbey the Blessed Sacrament of the Lord's Body and Blood, and uniting in Prayer for the guidance of the Holy Spirit, have taken into consideration various questions which have been submitted to us affecting the welfare of God's people and the condition of the Church in divers parts of the world.

We have made these matters the subject of careful and serious deliberation during the month past, both in General Conference and in Committees specially appointed to consider the several questions, and we now commend to the faithful the conclusions at which we have arrived.

We have appended to this letter two sets of documents, the one containing the formal Resolutions of the Conference,¹ and the other the Reports of the several

¹ See p. 199.

Committees.¹ We desire you to bear in mind that the Conference is responsible for the first alone. The Reports of Committees can be taken to represent the mind of the Conference in so far only as they are reaffirmed or directly adopted in the Resolutions. But we have thought good to print these Reports, believing that they will offer fruitful matter for consideration.

We begin with the questions which affect moral conduct, inasmuch as moral conduct is made by our Lord the test of the reality of religious life.

TEMPERANCE.

Intemperance still continues to be one of the chief hindrances to religion in the great mass of our people. There are many excellent societies engaged in the conflict with it, but they need steady and resolute perseverance to effect any serious improvement. It is important to lay stress on the essential condition of permanent success in this work, namely, that it should be taken up in a religious spirit as part of Christian devotion to the Lord.

PURITY.

We desire to repeat with the most earnest emphasis what was said on the subject of Purity by the last Conference, and we reprint herewith the Report which that Conference unanimously adopted.² We know the deadly nature of the sin of impurity, the fearful hold it has on those who have once yielded, and the fearful strength of the temptation. The need for calling attention to this is greatly increased at present by the difficulties that hamper all attempts to deal with the frightful diseases which everywhere attend it. We recognise the duty of checking the spread of such diseases, but we recognise also the terrible possibility that the means used for this purpose may lower the moral standard, and so, in the end, foster the evil in the very endeavour to uproot it. We are convinced that

¹ See p. 212.

² See page 130.

the root of all such evil is in the sin itself, and that nothing will in the end prove effectual against it, which does not from the very first teach the Christian law that the sin is a degradation to those who fall into it, whether men or women, and that purity is within reach of every Christian who, trusting in the Grace of God, fights the battle of his baptismal vow.

SANCTITY OF MARRIAGE.

The maintenance of the dignity and sanctity of marriage lies at the root of social purity, and therefore of the safety and sacredness of the family and the home. The foundation of its holy security and honour is the precept of our Lord, "What therefore God hath joined together let not man put asunder." We utter our most earnest words of warning against the lightness with which the lifelong vow of marriage is often taken; against the looseness with which those who enter into this holy estate often regard its obligations; and against the frequency and facility of recourse to the Courts of Law for the dissolution of this most solemn bond. The full consideration, however, of this matter it has been impossible to undertake on this occasion.

INDUSTRIAL PROBLEMS.

The industrial problems of the present day present themselves under the double aspect of justice between man and man, and sympathy with human needs. It is widely thought in some classes that the present working of our industries is unjust to the employed and unduly favourable to the employer. It is obviously not possible for us to enter upon the consideration of such a question in detail. But we think it our duty to press the great principle of the Brotherhood of Man, and to urge the importance of bringing that principle to bear on all the relations between those who are connected by the tie of a common employment. Obedience to this law of brotherhood would ultimately, in all probability, prevent many of the mischiefs which attend our present system. Upon this aspect of the

industrial problems wise and helpful counsels will be found in the Report.¹

The other aspect of these problems concerns those classes of the community who are, above all others, commended by our Lord to the loving care of His disciples, the Poor. It is undeniable that poverty is so far from being regarded in the New Testament as a hindrance to the acceptance of the Gospel, that it is on the contrary the rich as such that are warned that they will find serious difficulty in entering the Kingdom of Heaven. Still the poor have temptations and troubles from which the rich are comparatively free. To give help in such temptations, and to lessen these troubles is one of the special duties of the Christian. Of all the duties that our Lord has imposed on us, none can be said to stand higher than this, but while it is one of the most imperative, it is also one of the most difficult. It is certain that no permanent good can be done to those who find the daily struggle for subsistence very severe, unless they themselves will join in the work. But the perpetual temptation of their lives is to throw off their burdens and expect to obtain aid without any exertion on their own part. Many, perhaps the great majority, rise above this temptation and live brave lives of dependence on their own persevering labour. But many sink in the effort and give up all true manly hope. It is character that they need. They need inspiration. They need to have hope brought to them; they need to be roused to a belief in their power by the help of God to live on higher principles. It is when men of this class are fighting their own battle against their own weakness that they can best be aided by thoughtful sympathy and friendly help. But besides these there are not a few who are caught as it were in some overpowering current of trouble which they cannot deal with. Such are those who cannot find employment though often longing to find it. The difficulty of helping these is well known and requires most careful study. And lastly there are the many who are physically unable to

¹ See p. 265.

maintain themselves ; sometimes from congenital weakness, sometimes from accident or disease, sometimes, and indeed most often, from old age. To instil Christian principle into the great body of Churchmen ; to press on them the duty of not only being ready to give and glad to communicate, but of giving their time, their trouble, their careful thought to the discovery of the best mode of helping individual cases of need, is the task which our Master gives us. We warmly commend to all Christian people the Report of our Committee on this subject.¹

INTERNATIONAL ARBITRATION.

There is nothing which more tends to promote general employment and consequently genuine comfort among the people than the maintenance of peace among the nations of mankind. But besides and above all considerations of material comfort stands the value of Peace itself as the great characteristic of the Kingdom of our Lord, the word which heralded His entrance into the world, the title which specially distinguishes Him from all earthly princes. There can be no question that the influence of the Christian Church can do more for this than any other influence that can be named. Without denying that there are just wars and that we cannot prevent their recurrence entirely, yet we are convinced that there are other and better ways of settling the quarrels of nations than by fighting. War is a horrible evil followed usually by consequences worse than itself. Arbitration in place of war saves the honour of the nations concerned and yet determines the questions at issue with completeness. War brutalises even while it gives opportunity for the finest heroism. Arbitration leaves behind it a generous sense of passions restrained and justice sought for. The Church of Christ can never have any doubt for which of the two modes of determining national quarrels it ought to strive.

We pass from moral questions to Ecclesiastical, and first to those which may be called Internal,

¹ See p. 265.

THE ORGANISATION OF THE ANGLICAN COMMUNION.

Every Meeting of the Lambeth Conference deepens the feeling of the unity which originally made the Conference possible, and now gives increasing value to its deliberations. There are differences of opinion amongst us, but the sense of belonging to one Body, subject to one Master, striving towards one great aim, grows stronger as the Meetings are repeated. In order to maintain and still further develop this unity of feeling we desire first to secure steady and rapid intercourse between all the branches of the Anglican Communion, for it is certain that thorough mutual knowledge is the only sure basis of all real unity of life. As one step towards this we propose to form a central consultative body for supplying information and advice. This body must win its way to general recognition by the services which it may be able to render to the working of the Church. It can have no other than a moral authority, which will be developed out of its action. We have left the formation of it to the Archbishop of Canterbury, who already finds himself called on to do very much of what is proposed to be done by this Council. Beyond this point we have not thought it wise to go. But we desire to encourage the natural and spontaneous formation of Provinces, so that no Bishop may be left to act absolutely alone, and we think it desirable that, in accordance with the ancient custom of the Western Church, the Metropolitans of these Provinces should be known as Archbishops, recommending, however, that such titles should not be assumed without previous communication to the other Bishops of the Communion with a view to general recognition. We think it would be well for the further consolidation of all provincial action that every Bishop at his consecration should take the Oath of Canonical Obedience to his own Metropolitan, and that every Bishop consecrated in England under the Queen's Mandate for service abroad should make a solemn declaration that he will pay all due honour and deference to the

Archbishop of Canterbury, and will respect and maintain the spiritual rights and privileges of the Church of England and of all Churches in communion with her.

RELIGIOUS COMMUNITIES.

On the subject of Religious Communities we do not consider it to be yet possible to give advice which can be treated as final. We believe that such Communities are capable of rendering great services to the Church, and have indeed already done so. But we think more regulation is needed if they are to be worked in thorough harmony with the general work of the Church as a whole. What form such regulation should take requires much further consideration. Meanwhile we express our strong sense of the care that ought to be taken in making sure that no one undertakes the obligations of Community life without having, as far as human judgment can ascertain it, a real vocation from God. Whether God means a particular person to live in this particular way is the preliminary question to be determined by the person who asks to be admitted into a Community and by the authority of the Community that admits that person. We have requested the Committee to continue its labours, and we commend the Report to the attention of the Church.¹

THE CRITICAL STUDY OF THE BIBLE.

We pass on to the consideration of the standards of all our teaching, the Bible and the Book of Common Prayer. The critical study of the Bible by competent scholars is essential to the maintenance in the Church of a healthy faith. That faith is already in serious danger which refuses to face questions that may be raised either on the authority or the genuineness of any part of the Scriptures that have come down to us. Such refusal creates painful suspicion in the minds of many whom we have to teach, and will weaken the strength of our own conviction of the truth that God has revealed to us. A faith which is always

¹ See p. 215.

or often attended by a secret fear that we dare not inquire lest inquiry should lead us to results inconsistent with what we believe, is already infected with a disease which may soon destroy it. But all inquiry is attended with a danger on the other side unless it be protected by the guard of Reverence, Confidence, and Patience. It is quite true that there have been instances where inquiry has led to doubt and ultimately to infidelity. But the best safeguard against such a peril lies in that deep reverence which never fails to accompany real faith. The central object of Christian faith must always be the Lord Jesus Christ Himself. The test which St. Paul gives of the possession of the Holy Spirit is the being able to say that Jesus is the Lord. If a man can say with his whole heart and soul that Jesus is the Lord, he stands on a rock which nothing can shake. Read in the light of this conviction, the Bible, beginning with man made in the image of God, and rising with ever-increasing clearness of revelation to God taking on Him the form of man, and throughout it all showing in every page the sense of the Divine Presence inspiring what is said, will not fail to exert its power over the souls of men till the Lord comes again. This power will never really be affected by any critical study whatever. The Report of the Committee deals in our judgment temperately and wisely, with the subject, and we think all Christian people will find it worthy of careful consideration.¹

THE BOOK OF COMMON PRAYER.

The Book of Common Prayer, next to the Bible itself, is the authoritative standard of the doctrine of the Anglican Communion. The great doctrines of the Faith are there clearly set forth in their true relative proportion. And we hold that it would be most dangerous to tamper with its teaching either by narrowing the breadth of its comprehension, or by disturbing the balance of its doctrine. We do not speak of any omission or modification

¹ See p. 218.

which might have the effect of practically denying an article in one of the Creeds, for that would be not only dangerous but a direct betrayal of the Faith. Nevertheless it is true that no Book can supply every possible need of worshippers in every variation of local circumstances. We therefore think it our duty to affirm the right of every Bishop, within the jurisdiction assigned to him by the Church, to set forth or to sanction additional services and prayers when he believes that God's work may be thereby furthered, or the spiritual needs of the worshippers more fully met, and to adapt the Prayers already in the Book to the special requirements of his own people. But we hold that this power must always be subject to any limitations imposed by the provincial or other lawful authority, and the utmost care must be taken that all such additions or adaptations be in thorough harmony with the spirit and tenor of the whole Book.

We find that many of the Clergy, especially in the large towns of England, are troubled by doubts whether, in the present circumstances of life, especially where population is perpetually moving, infants ought to be baptised when there seems so little security for their due instruction. We desire to impress upon the Clergy the need of taking all possible care to see that provision is made for the Christian training of the child, but that, unless in cases of grave and exceptional difficulty, the baptism should not be deferred. We consider, further, that the baptismal promises of repentance, faith, and obedience should be made either privately or publicly by those who, having been baptised without those promises, are brought by our Clergy to Confirmation by the Bishop.

Difficulties having arisen in some quarters with regard to the administration of Holy Communion to the Sick, we recommend that such difficulties should be left to be dealt with by the Bishop of each Diocese in accordance with the direction contained in the preface to the Book of Common Prayer "Concerning the Service of the Church."

“ READERS ” USED IN SCHOOLS.

We think it necessary to call attention to the misleading character of many of the statements to be found in those School “ Readers ” which touch on the history of the Church, and we recommend those on whom responsibility rests to take such steps as they can to secure a truer handling of this important subject.

ENCOURAGEMENT OF THEOLOGICAL STUDY.

There is a general complaint that the facilities provided for theological study in many of the Colonies and Dependencies of Great Britain are not sufficient, and that there is very little recognition of proficiency in theological knowledge. It is a serious defect in the working of the Church if it fails to produce men who can deal rightly with theological questions. The wrong handling of such questions may easily lead and has often led to serious errors both in doctrine and practice, and ignorance of the subject leaves the Church defenceless against many attacks. The Church cannot fulfil all her duties without having men of learning among her divines, and this especially applies to such a Church as ours, which founds all her teaching on Scripture and antiquity. The great means provided by God for instructing the conscience of the human race is the Bible, and for interpreting the Bible, next after the Bible itself, the study of the writings and practices of the primitive Church is of paramount importance. We cannot use these instruments with effect unless we have a thorough knowledge of both. We, therefore, earnestly commend to all Christian people, and especially to those who are connected by commercial or other relations with the Colonies, the duty of aiding and establishing colleges and scholarships for the instruction of Colonial students in theology, and we commend to the careful consideration of the Church the question how best to encourage men to give themselves to that study by arranging that some accredited authority

shall grant degrees to those who have attained a high standard of proficiency.

THE DUTY OF THE CHURCH TO THE COLONIES.

We have just spoken of one of the duties which the Church owes to the Colonies, but there are others of no small importance. It is a duty to the Colonies to encourage the freest and fullest communion of spiritual life between the Churchmen at home and the Churchmen abroad, and especially between the Clergy. Clergymen well fitted for colonial service are not always well fitted for home service, and Clergymen well fitted for home service are not always well fitted for colonial. And this must, to a certain extent, put a restraint on free exchange of Clergy between the two services. But subject to this necessary caution, it is good for the Church that men should go from the one service to the other, and under proper regulations this ought not to be difficult.

To this claim of the Colonies must be added the claim on behalf of some of them for continued and, if possible, increased pecuniary aid. Many of the Colonial Churches cannot yet stand alone. The provision of colleges and schools and of endowments for Bishoprics and the like, though we are bound to contemplate its withdrawal in course of time, yet must be maintained for the present, if we do not wish the work already done to be undone for want of funds. The colonists are our own kin, and we cannot leave them to drift away from the Church of their fathers. And the demands on us will inevitably increase. God is opening to us every day new gates of access to the heathen world, and we must enter those gates, and yet what we are already doing will still need to be done if we are to be true to the call which the Lord is making.

Again, it is our duty, and must continue for some time to be our duty, to do what we can for the Christian care of emigrants on their way, as well as to supply them with letters of commendation addressed to those who will take

an interest in their spiritual welfare. And finally, it is an imperative duty to give all possible assistance to the Bishops and Clergy of the Colonies in their endeavours to protect the native races from the introduction among them of demoralising influences, especially the mischief of the trade in intoxicating liquors and noxious drugs.

Our duties to the Colonies in all spiritual matters are undeniably heavy. But the great task of evangelising the human race is largely put upon us, and we cannot shrink from bearing the burden.

We pass from what is internal concerning the Anglican Communion to what is external.

THE UNITY OF THE CHURCH.

On the Unity of the Church our Committee has not been able to propose any resolutions which would bind us to immediate further action. A Committee has been appointed to open correspondence with a view to establish a clearer understanding and closer relations with the Churches of the East. The Archbishop of Canterbury has been requested to appoint Committees to look into the position of the *Unitas Fratrum* and the Scandinavian Church, with both of which we desire to cultivate the most friendly possible relations. We recommend also that every opportunity be taken to emphasise the Divine purpose of visible unity amongst Christians as a fact of revelation. We recommend that Committees of Bishops be appointed everywhere to watch for and originate opportunities of united prayer and mutual conference between representatives of different Christian Bodies, and to give counsel where counsel may be asked: these Committees to report to the next Lambeth Conference what has been accomplished in this matter.

Above all, we urge the duty of special intercession for the Unity of the Church in accordance with the Lord's Own Prayer, as recorded in the Gospel of St. John.

REFORMATION MOVEMENTS OUTSIDE OUR COMMUNION.

We recognise with warm sympathy the endeavours that are being made to escape from the usurped authority of the See of Rome as we ourselves regained our freedom three centuries ago. We are well aware that such movements may sometimes end in quitting not merely the Roman obedience, but the Catholic Church itself, and surrendering the doctrine of the Sacraments, or even some of the great verities of the Creeds. But we must not anticipate that men will go wrong until they have begun to do so, and we feel some confidence in expressing our warm desire for friendly relations with the Old Catholic Community in Germany, with the Christian Catholic Church in Switzerland and with the Old Catholics in Austria; our attitude of hopeful interest in the endeavour to form an autonomous Church in Mexico and in the work now being done in Brazil; and our sympathy with the brave and earnest men (if we may use the words of the Conference of 1888) of France, Italy, Spain, and Portugal, who have been driven to free themselves from the burden of unlawful terms of Communion imposed by the Church of Rome.

FOREIGN MISSIONS.

Lastly, we come to the subject of Foreign Missions, the work that at the present time stands in the first rank of all the tasks we have to fulfil. We have especial reasons to be thankful to God for the awakened and increasing zeal of our whole Communion for this primary work of the Church, the work for which the Church was commissioned by our Lord. For some centuries it may be said we have slumbered. The duty has not been quite forgotten, but it has been remembered only by individuals and Societies; the body as a whole has taken no part. The Book of Common Prayer contains very few prayers for missionary work. It hardly seems to have been present to the minds of our great authorities and leaders in compiling that Book

that the matter should be in the thought of everyone who calls himself a Christian, and that no ordinary service should be considered complete which did not plead amongst other things for the spread of the Gospel. We are beginning, though only beginning, to see what the Lord would have us do. He is opening the whole world to our easy access, and as He opens the way He is opening our eyes to see it, and to see His beckoning hand.

In preaching His Gospel to the world we have to deal with one great religious body, which holds the truth in part but not in its fulness, the Jews; with another which withholds fragments of the truth embedded in a mass of falsehood, the Mohammedans; and with various races which hold inherited beliefs ranging down to the merest fetichism. In dealing with all these it is certainly right to recognise whatsoever good they may contain. But it is necessary to be cautious lest that good, such as it is, be so exaggerated as to lead us to allow that any purified form of any one of them can ever be in any sense a substitute for the Gospel. The Gospel is not merely the revelation of the highest morality; it reveals also the wonderful love of God in Christ, and contains the promise of that grace given by Him by which alone the highest moral life is possible to man. And without the promise of that grace it would not be the Gospel at all.

The Jews seem to deserve from us more attention than they have hitherto received. The difficulties of the work of converting the Jews are very great, but the greatest of all difficulties springs from the indifference of Christians to the duty of bringing them to Christ. They are the Lord's own kin, and He commanded that the Gospel should first be preached to them. But Christians generally are much more interested in the conversion of Gentiles. The conversion of the Jews is also much hindered by the severe persecutions to which Jewish converts are often exposed from their own people, and it is sometimes necessary to see to their protection if they are persuaded to join us. It seems probable that the English-

speaking people can do more than any others in winning them, and, although Jewish converts have one advantage in their knowledge of their own people, yet they are put at a great disadvantage by the extremely strong prejudice which the Jews entertain against those who have left them for Christ. It seems best that both Jews and Gentiles should be employed in the work.

For preaching to the Mohammedans very careful preparation is needed. The men who are to do the work must study their character, their history, and their creed. The Mohammedans must be approached with the greatest care to do them justice. What is good in their belief must be acknowledged to the full, and used as a foundation on which to build the structure of Christian truth. They have been most obstinate in opposing the Christian faith, but there seem now to be openings for reaching their consciences. It is easier for them to join us than it was. In some lands the intolerance, which was their great bulwark, is showing indications of giving way. In India the Christian and the Mohammedan meet on equal terms, and a Mohammedan can become a Christian without danger to his life. It seems as if the time for approaching them had come, and that the call to approach them was made especially on ourselves. To this end it is necessary that we should have the services of men specially trained for the purpose. Such men will, as it seems, be most effective if working from strong centres, such as are to be found in Delhi, Lucknow, and Hyderabad (Deccan). To find such men and urge them to the work; to provide for their thorough training in proper colleges, and to send them forth, never singly, but, if possible, in large groups, appears to be the best means of dealing with the whole Mohammedan Body.

The remaining religions of the world require a varied treatment in accordance with the circumstances of each particular case. It is often said that we ought to aim at developing Native Churches as speedily as possible. But it is necessary to move with caution in this matter. It is

of real importance to impress the converts from the first with a sense that the Church is their own and not a foreign Church, and for that purpose to give them some share in the local management and the financial support of the body which they have joined. But before it is justifiable to give them independent action it is necessary to wait until they have acquired that sense of duty which is needed to keep them in the right way. They must have learned to realise the high moral standard of the Gospel in their ordinary lives, and they must have learned to fulfil the universal duty of maintaining their own ministry. Nothing ought to be laid on them but what is of the essence of the Faith or belongs to the due order of the Catholic Church, but they should be perpetually impressed with the necessity of holding the Catholic Faith in its integrity, and maintaining their unity with the Catholic Body. That unity should be sought first in the unity of the Diocese, and when members of the Church move from Diocese to Diocese they should be supplied with letters of commendation to persons who will interest themselves in the spiritual welfare of such travellers.

The work of Foreign Missions may occasionally bring about apparent collision between different Churches within our Communion. In all such cases pains should be taken to prevent as far as possible the unseemliness of two Bishops exercising their jurisdiction in the same place, and the synods concerned ought in our judgment to make canons or pass resolutions to secure this object. Where there has been already an infringement of the rule the Bishops must make all the endeavours they can to adjust the matter for the time.

In all cases we are of opinion that if any new foreign missionary jurisdiction be contemplated, notification should be sent to all Metropolitans and Presiding Bishops before any practical steps are taken.

We think it our duty to declare that in the Foreign Mission field, where signal spiritual blessings have attended the labours of missionaries not connected with our

Communion, a special obligation has arisen to avoid, as far as possible without compromise of principle, whatever tends to prevent the due growth and manifestation of that "unity of the Spirit" which should ever mark the Church of Christ.

In conclusion we commend to the consideration of all our Churches the suggestions contained in the Report of the Committee on Foreign Missions as to the relation of Missionary Bishops and Clergy to Missionary Societies.¹

We have now said what we have to say. We have throughout our deliberations endeavoured to bear in mind the great work that we are engaged in doing and the presence with us of the Lord and Master who has given us this work to do. The effort to counsel one another and to counsel the members of our Church throughout the world, has drawn us consciously nearer to Him whom we have been desiring to serve. We pray earnestly that as He has been with us in our deliberations, so also He may be with us in all our attempts to live and to labour in the same spirit of devotion. We know that we can do nothing without Him, and we pray that that knowledge may perpetually lift our thoughts to His very self and inspire our work with the zeal and the perseverance, with the humility and the self-surrender which ever characterise His true disciples; so that we all may be able to abide in Him and to obtain His loving promise to abide in us.

Signed on behalf of the Conference,

F: CANTUAR:

C. J. GLOUCESTER, *Registrar*.

RANDALL WINTON :
G. W. BATH & WELLS : } *Episcopal Secretaries*.

F. W. PENNEFATHER, LL.D., *Lay Secretary*.

July 31st, 1897.

¹ See p. 237.

XIII.

RESOLUTIONS FORMALLY ADOPTED BY THE CONFERENCE OF 1897. (See p. 12.)

1. That, recognising the advantages which have accrued to the Church from the meetings of the Lambeth Conferences, we are of opinion that it is of great importance to the well-being of the Church that there should be from time to time meetings of the Bishops of the whole Anglican Communion for the consideration of questions that may arise affecting the Church of Christ.

2. That whereas the Lambeth Conferences have been called into existence by the invitation of the Archbishop of Canterbury, we desire that similar Conferences should be held, at intervals of about ten years, on the invitation of the Archbishop, if he be willing to give it.

3. That the Resolutions adopted by such Conferences should be formally communicated to the various National Churches, Provinces, and extra-Provincial Dioceses of the Anglican Communion for their consideration, and for such action as may seem to them desirable.

4. That the conditions of membership of the Lambeth Conferences, as described in the opening sentences of the Official Letter of 1878 and the Encyclical Letter of 1888, should remain unaltered.¹

5. That it is advisable that a consultative body should be formed to which resort may be had, if desired, by the National Churches, Provinces, and extra-Provincial Dioceses of the Anglican Communion either for information or for advice, and that the Archbishop of Canterbury be

¹ See pp. 82 and 106.

requested to take such steps as he may think most desirable for the creation of this consultative body.

6. We desire to record our satisfaction at the progress of the acceptance of the principle of Provincial organisation since the date of its formal commendation to the Anglican Communion in the Official Letter of 1878.¹ We would also express a hope that the method of association into Provinces may be carried still further as circumstances may allow.

7. Recognising the almost universal custom in the Western Church of attaching the title of Archbishop to the rank of Metropolitan, we are of opinion that the revival and extension of this custom among ourselves is justifiable and desirable. It is advisable that the proposed adoption of such a title should be formally announced to the Bishops of the various Churches and Provinces of the Communion with a view to its general recognition.

8. We are of opinion that the Archiepiscopal or Primatial title may be taken from a city or from a territory, according to the discretion of the Province concerned.

9. Where it is intended that any Bishop-elect, not under the metropolitan jurisdiction of the See of Canterbury, should be consecrated in England under the Queen's Mandate, it is desirable, if it be possible, that he should not be expected to take an oath of personal obedience to the Archbishop of Canterbury, but rather should, before his Consecration, make a solemn declaration that he will pay all due honour and deference to the Archbishop of Canterbury, and will respect and maintain the spiritual rights and privileges of the Church of England, and of all Churches in communion with her. In this manner the interests of unity would be maintained without any infringement of the local liberties or jurisdiction.

10. If such Bishop-elect be designated to a See within any Primatial or Provincial Jurisdiction, it is desirable that he should at his Consecration take the customary Oath of Canonical Obedience to his own Primate or Metropolitan.

¹ See above, p. 84.

11. That this Conference recognises with thankfulness the revival alike of Brotherhoods and Sisterhoods and of the Office of Deaconess, in our branch of the Church, and commends to the attention of the Church the Report of the Committee appointed to consider the Relation of Religious Communities to the Episcopate.¹

12. In view of the importance of the further development and wise direction of such Communities, the Conference requests the Committee to continue its labours, and to present a further Report to his Grace the Archbishop of Canterbury, in July, 1898.

13. That this Conference receives the Report drawn up by the Committee upon the Critical Study of Holy Scripture, and commends it to the consideration of all Christian people.²

14. That while we heartily thank God for the missionary zeal which He has kindled in our Communion, and for the abundant blessing bestowed on such work as has been done, we recommend that prompt and continuous efforts be made to arouse the Church to recognise as a necessary and constant element in the spiritual life of the Body, and of each member of it, the fulfilment of our Lord's great commission to evangelise all nations.

15. That the tendency of many English-speaking Christians to entertain an exaggerated opinion of the excellences of Hinduism and Buddhism, and to ignore the fact that Jesus Christ alone has been constituted Saviour and King of Mankind, should be vigorously corrected.

16. That a more prominent position be assigned to the Evangelisation of the Jews in the intercessions and almsgiving of the Church, and that the various Boards of Missions be requested to take cognisance of this work; and particularly to see that care be taken for the due training of the Missionary Agents to be employed in the work.

17. That in view (1) of the success which has already attended faithful work among the Mohammedans, (2) of

¹ See p. 215.

² See p. 218.

the opportunity offered at the present time for more vigorous efforts, especially in India and in the Hausa district, and (3) of the need of special training for the work: it is desirable—

(a) That men be urged to offer themselves with a view to preparation by special study for Mission Work among Mohammedans.

(b) That attention be called to the importance of creating or maintaining strong centres for work amongst Mohammedans, as, for instance, in the cities of Delhi, Lucknow, and Hyderabad (Deccan), and elsewhere.

18. That while we feel that there is much to encourage us in what has been done, and is now in progress, for the establishment and development of Native Churches, we consider it to be of the utmost importance that from the very beginning the idea that the Church is their own and not a foreign Church should be impressed upon converts, and that a due share of the management and financial support of the Church should be theirs from the first. But we hold that the power of independent action, which is closely connected with the establishment of a native episcopate, ought not as a rule to be confided to Native Churches until they are also financially independent.

19. That it is important that, so far as possible, the Church should be adapted to local circumstances, and the people brought to feel in all ways that no burdens in the way of foreign customs are laid upon them, and nothing is required of them but what is of the essence of the Faith, and belongs to the due order of the Catholic Church.

20. That while the converts should be encouraged to seek independence of foreign financial aid, and to look forward to complete independence, care should be taken to impress upon them the necessity of holding the Catholic Faith in its integrity, and of maintaining at all times that union with the great body of the Church which will strengthen the life of the young Church, and prevent any

departure from Catholic and Apostolic unity, whether through heresy or through schism.

21. That due care should be taken to make the Diocese the centre of unity, so that, while there may be contained in the same area under one Bishop various races and languages necessitating many modes of administration, nothing shall be allowed to obscure the fact that the many races form but one Church.

22. That Bishops and Clergy engaged in Missionary work should give to those of their flock who may travel to other countries letters of commendation in each case, to persons who will interest themselves in the spiritual welfare of such travellers.

23. That this Conference desires to give expression to its deep sense of the evils resulting from the Drink Traffic on the West Coast of Africa and elsewhere, and of the hindrance which it presents not only to the development of Native Churches, but also to the acceptance of Christianity by heathen tribes.

24. That, while it is the duty of the whole Church to make disciples of all nations, yet, in the discharge of this duty, independent Churches of the Anglican Communion ought to recognise the equal rights of each other when establishing foreign missionary jurisdictions, so that two Bishops of that Communion may not exercise jurisdiction in the same place, and the Conference recommends every Bishop to use his influence in the diocesan and provincial synods of his particular Church to gain the adhesion of the synods to these principles, with a view to the framing of canons or resolutions in accord therewith. Where such rights have, through inadvertence, been infringed in the past, an adjustment of the respective positions of the Bishops concerned ought to be made by an amicable arrangement between them, with a view to correcting as far as possible the evils arising from such infringement.

25. That when any particular Church contemplates creating a new foreign missionary jurisdiction, the recommendation contained in Resolution I. of the Conference of

1867¹ ought always to be followed before any practical steps are taken.

26. That this Conference earnestly commends to the consideration of the Churches of the Anglican Communion the suggestions contained in the Report of the Committee on Foreign Missions as to the relation of Missionary Bishops and Clergy to Missionary Societies.²

27. That in the Foreign Mission Field of the Church's work, where signal spiritual blessings have attended the labours of Christian Missionaries not connected with the Anglican Communion, a special obligation has arisen to avoid, as far as possible without compromise of principle, whatever tends to prevent the due growth and manifestation of that "unity of the Spirit," which should ever mark the Church of Christ.

28. That in accordance with the sentiments expressed by the Bishops who met in the last Conference, we regard it as our duty to maintain and promote friendly relations with the Old Catholic Community in Germany, and with the Christian Catholic Church in Switzerland, assuring them of our sympathy, of our thankfulness to God who has held them steadfast in their efforts for the preservation of the Primitive Faith and Order, and Who, through all discouragements, difficulties, and temptations, has given them the assurance of His blessing, in the maintenance of their principles, in the enlargement of their congregations, and in the increase of their Churches. We continue the offer of the religious privileges by which the Clergy and faithful Laity may be admitted to Holy Communion on the same conditions as our own Communicants.

29. That we renew the expression of hope for a more formal relation with the Old Catholics in Austria, when their organisation shall have been made more complete.

30. That we recognise thankfully the movement for the formation of an autonomous Church in Mexico, organised upon the primitive lines of administration, and having a Liturgy and Book of Offices approved by the Presiding

¹ See above, p. 54.

² See p. 237.

Bishop of the Church in the United States and his Advisory Committee as being framed after the primitive forms of worship.

81. That we express our sympathy with the Reformation movement in Brazil, and trust that it may develop in accordance with sound principles.

82. That we repeat the expressions of sympathy (contained in the Report of the Lambeth Conference of 1888)¹ with the brave and earnest men of France, Italy, Spain, and Portugal who have been driven to free themselves from the burden of unlawful terms of Communion imposed by the Church of Rome; and continue to watch these movements with deep and anxious interest, praying that they may be blessed and guided by Almighty God.

83. That we recommend to the Archbishop of Canterbury and the Primates and Presiding Bishops of other Churches in Communion with the Church of England the appointment of at least one representative of each Church to attend the International Congress which is to meet in Vienna on August 30th, 1897; and we express the hope that there may be a revival of such Conferences as those held at Bonn in 1874 and 1875 to which representatives may be invited and appointed from the Church of England and the Churches in Communion with her.

84. That every opportunity be taken to emphasise the Divine purpose of visible unity amongst Christians, as a fact of revelation.

85. That this Conference urges the duty of special intercession for the unity of the Church in accordance with our Lord's own prayer.

86. That the Archbishops of Canterbury and York and the Bishop of London be requested to act as a Committee with power to add to their number, to confer personally or by correspondence with the Orthodox Eastern Patriarchs, the "Holy Governing Synod" of the Church of Russia, and the chief authorities of the various Eastern Churches with a view to consider the possibility of securing a clearer

¹ See above p. 165.

understanding and of establishing closer relations between the Churches of the East and the Anglican Communion; and that under the direction of the said Committee arrangements be made for the translation of books and documents setting forth the relative positions of the various Churches, and also of such Catechisms and Forms of Service as may be helpful to mutual understanding.

37. That this Conference not possessing sufficient information to warrant the expression of a decided opinion upon the question of the Orders of the *Unitas Fratrum* or Moravians, must content itself with expressing a hearty desire for such relations with them as will aid the cause of Christian Unity, and with recommending that there should be on the part of the Anglican Communion further consideration of the whole subject, in the hope of establishing closer relations between the *Unitas Fratrum* and the Churches represented in this Conference.

38. That the Archbishop of Canterbury be requested to appoint a Committee to conduct the further investigation of the subject, and for such purpose to confer with the authorities or representatives of the *Unitas Fratrum*.

39. That this Conference, being desirous of furthering the action taken by the Lambeth Conference of 1888 with regard to the validity of the Orders of the Swedish Church, requests the Archbishop of Canterbury to appoint a Committee to inquire into the question, and to report to the next Lambeth Conference; and that it is desirable that the Committee, if appointed, should confer with the authorities or representatives of the Church of Sweden upon the subject of the proposed investigation.

40. That the Bishops of the several Churches of the Anglican Communion be urged to appoint Committees of Bishops, where they have not been already appointed, to watch for opportunities of united prayer and mutual conference between representatives of different Christian bodies, and to give counsel where counsel may be asked in this matter. That these Committees confer with and assist each other, and regard themselves as responsible for

reporting to the next Lambeth Conference what has been accomplished in this respect.

41. That this Conference, while disclaiming any purpose of laying down rules for the conduct of International Arbitration, or of suggesting the special methods by which it should proceed, desire to affirm its profound conviction of the value of the principle of International Arbitration, and its essential consistency with the Religion of Jesus Christ.

42. That this Conference welcomes the indications of a more enlightened public conscience on the subject of International Arbitration, and desires to call the attention of all Christian people to the evidence of the healthier state of feeling afforded by the action of Legislatures, and in the increasing literature on the subject.

43. That this Conference, believing that nothing more strongly makes for peace than a healthy and enlightened public opinion, urges upon all Christian people the duty of promoting by earnest prayer, by private instruction, and by public appeal, the cause of International Arbitration.

44. That this Conference receives the report of the Committee on the duty of the Church in regard to Industrial Problems, and commends the suggestions embodied in it to the earnest and sympathetic consideration of all Christian people.¹

45. That this Conference recognises the exclusive right of each Bishop to put forth or sanction additional services for use within his jurisdiction, subject to such limitations as may be imposed by the provincial or other lawful authority.

46. That this Conference also recognises in each Bishop within his jurisdiction the exclusive right of adapting the Services in the Book of Common Prayer to local circumstances, and also of directing or sanctioning the use of additional prayers, subject to such limitations as may be imposed by provincial or other lawful authority, provided

¹ See p. 265.

also that any such adaptation shall not affect the doctrinal teaching or value of the Service or passage thus adapted.

47. That the Archbishop of Canterbury be requested to take such steps as may be necessary for the retranslation of the *Quicunque Vult*.

48. That in the opinion of this Conference it is of much importance that in all cases of Infant Baptism the clergyman should take all possible care to see that provision is made for the Christian training of the child, but that, unless in cases of grave and exceptional difficulty, the baptism should not be deferred.

49. That the baptismal promises of repentance, faith, and obedience should be made either privately or publicly by those who having been baptised without those promises, are brought by our Clergy to Confirmation by the Bishop.

50. Where difficulties arise in regard to the administration of Holy Communion to the sick, we recommend that these difficulties should be left to be dealt with by the Bishop of each Diocese in accordance with the direction contained in the preface to the Prayer Book of the Church of England Concerning the Service of the Church :—

“ And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same ; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute the things contained in this Book ; the parties that so doubt, or diversely take anything, shall alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same ; so that the same order be not contrary to anything contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.”

51. That this Conference welcomes heartily the proposal for the temporary employment of younger clergy in service abroad as likely to lead to the great benefit of the Church

at home, of the Church in the colonies, and of the Church at large.

52. That the Conference requests the Bishops of the Church of England to grant the same privilege to Clergymen temporarily serving in any of the Missionary Jurisdictions of the United States, with the consent of their Diocesan, which they accord to Clergymen serving in the colonies.

53. That it is the duty of Church people in England to give aid to education in the colonies, whether generally or in the training for the ministry and for the work of teaching :—

(a) In the establishment and strengthening of Church schools and colleges ;

(b) In the establishment of studentships in England and in the colonies tenable by men living in the colonies, and under preparation for colonial Church work.

54. That the Endowment of new Sees wherever needed, and the augmentation of the Endowment of existing Sees wherever inadequate, deserve the attention and support of the Church at home.

55. That, in the judgment of this Conference, it is the bounden duty of those who derive income from colonial property or securities to contribute to the support of the Church's work in the colonies.

56. That while the principle of gradual withdrawal of home aid to the Church in the colonies, according to its growth, is sound policy, the greatest circumspection should be used, and the special circumstances of each case most carefully examined before aid is withdrawn from even long-established Dioceses.

57. That this Conference desires to draw renewed attention to the recommendation of the Committee of the Lambeth Conference, 1888, on the subject of Emigrants,¹ and recommends that every care should be taken, by home

¹ See above, p. 141.

teaching, by commendatory letters, and by correspondence between the home Dioceses and the Dioceses to which emigrants go, to prevent them from drifting from the Church of their fathers when they leave their old homes.

58. That this Conference desires that every care should be taken by the Church at home to impress upon emigrants the duty of helping to provide for the maintenance of the Church in the country to which they emigrate.

59. That it is the duty of the Church to aid in providing for the moral and spiritual needs of our seamen of the mercantile service, who in vast numbers visit colonial ports, by means of Sailors' Homes and like institutions, and by the ministrations of Clergy specially set apart for this work.

60. That it is the duty of the Church to give all possible assistance to the Bishops and Clergy of the Colonies in their endeavour to protect native races from the introduction among them of demoralising influences and from every form of injustice or oppression, inasmuch as these, wherever found, are a discredit to Christian civilisation and a hindrance to the spread of the Gospel of Christ our Lord.

61. That this Conference commends to the consideration of the duly constituted authorities of the several Branches of the Anglican Communion, the Report of the Committee on "Degrees in Divinity" with a view to their taking such steps as to them may seem fit, to meet the need of encouraging, especially among the Clergy, the study of Theology; and that the Archbishop of Canterbury be requested to consider the recommendations contained in the Report, with a view to action in the directions indicated, if His Grace should think such action desirable.¹

62. That this Conference is of opinion that, failing any consent on the part of existing Authorities to grant Degrees or Certificates in Divinity without requiring residence, and under suitable conditions, to residents in the Colonies and elsewhere, it is desirable that a Board of Examinations in

¹ See p. 283.

Divinity, under the Archbishops and Bishops of the Anglican Communion, should be established, with power to hold Local Examinations, and confer Titles and grant Certificates for proficiency in Theological Study.

63. Several causes have combined to create a desire for information on the history of the Anglican Church, especially in the early and mediæval times, but, while recognising with thankfulness the interest now shown in the history of the Church, we think it necessary to call attention to the inadequate and misleading character of the teaching on this point incidentally contained in some of the " Historical Readers " which are put into the hands of the young. We recommend that the Bishops in all Dioceses should inquire into the nature of the books used, and should take steps to effect improvements; and that manuals written in a non-controversial spirit should be prepared to enable teachers to give correctly the oral explanation of the Elementary Readers.

REPORTS OF COMMITTEES, 1897. (See p. 42.)

XIV.

N.B.—*The following Reports must be taken as having the authority only of the Committees by whom they were respectively prepared and presented. The Committees were not in every case unanimous in adopting the Reports.*

The Conference, as a whole, is responsible only for the formal Resolutions agreed to after discussion, and printed above, pages 199 to 211.

No. 1.

Report of the Committee¹ appointed to consider and report upon the subject of the organisation of the Anglican Communion—(a) a Central Consultative Body; (b) a Tribunal of Reference; (c) the Relation of Primates and Metropolitans in the Colonies and elsewhere to the See of Canterbury; (d) the Position and Functions of the Lambeth Conference.

The Committee, in presenting its Report with the accompanying Resolutions, recalls to the Conference that in the first session at

¹ Names of the Members of the Committee :—

Bishop of Albany.	Bishop of Manchester.
Archbishop of Armagh.	„ Maryland.
Bishop of Auckland.	„ Mississippi.
Bishop Barry.	„ Missouri.
Bishop of Bath and Wells.	„ New York.
„ Brechin.	Archbishop of Ontario.
„ Capetown.	Bishop of Pennsylvania.
„ Calcutta.	„ Ripon.
„ Colombo.	„ Rochester.
Archbishop of Dublin.	Archbishop of Rupertsland.
Bishop of Edinburgh.	Bishop of Salisbury (<i>Chairman</i>).
„ Grahamstown.	„ Sydney.
„ Hereford.	„ Tasmania.
„ Jamaica.	„ Toronto.
„ Kentucky.	„ Wellington (<i>Secretary</i>).

which the subjects referred to it were discussed the order of consideration was (1) the position and functions of the Lambeth Conference; (2) a central consultative body; (3) a tribunal of reference; (4) the relation of Primates and Metropolitans to the See of Canterbury. It has, therefore, adopted this order in its Reports and Resolutions.

Each decade as it passes brings out more clearly the importance of our duty to maintain and develop the unity and coherence of the Anglican Communion. We learn to realise more and more explicitly the value of the unique combination of respect for authority and consciousness of freedom in the truth, which distinguishes the great body in which God has called us to minister. We begin to perceive in what degree it may impress the rest of Christendom, and in union, in God's good time, with the rest of Christendom, may impress the world in accordance with our Lord's desire (S. John xvii. 21, 23). We also grow more conscious, as time goes on, what are the lessons which the different portions of our Communion may learn from one another. Yet at the same time we perceive that there are tendencies within and without which require to be directed or guarded against with the greatest watchfulness and foresight, if this characteristic type of unity is to be maintained and thus to appeal to the intellect, the imagination and the heart of mankind.

The Lambeth Conferences of the last thirty years have been the most obvious expressions of this unity, and their services to the creation of the desired impression can hardly be over-estimated. We can point to resolutions passed by these Conferences which have largely guided the practice of the Provinces of our Communion: and their indirect influence in proving the possibility of such meetings for counsel, and in perfecting their methods, in bringing home to ourselves the nature and bearings of our work, in checking undue tendencies to divergence, and in exhibiting to others our brotherly fellowship, is equally manifest. We therefore submit the accompanying resolutions which in our judgment sufficiently describe the functions and position of the Lambeth Conferences, and their relation towards the Churches and Provinces whose Bishops take part in them.

Keeping in mind the ancient principle "*Quod omnes similiter tangit ab omnibus approbetur*," we have endeavoured to consider in what ways, under present circumstances, the unity and responsibility of the whole body may receive practical recognition, beyond that which it gains from the resolutions and opinions expressed from time to time by the Lambeth Conferences. We have, therefore, next turned our attention to the questions referred to us regarding a central consultative body and a tribunal of reference. The Committee hopes that it has in a measure overcome the difficulty of reconciling what may be theoretically desirable with

what is practically possible in the Resolutions which it now submits to the Conference on these two branches of the question.¹

We have also given our attention to some general questions affecting Provincial organisation, as well as to that of the relation of Primates and Metropolitans in the colonies and elsewhere to the See of Canterbury. We hope that the conclusions we have arrived at upon these delicate questions may do something to establish the great principles, the promotion of which we believe to be the chief function of our Committee.

JOHN SARUM,

July 21st, 1897.

Chairman.

Note.

The Editor of the Report published in 1879 was directed by the President of the Conference, in accordance with the request of the Committee, to state that the proposed Resolutions on the subject of a tribunal of reference were as follows:—

- “ That it is advisable that a tribunal of reference be appointed, to which may be referred any question submitted by Bishops of the Church of England, or by Colonial and Missionary Churches.
- “ That it is expedient that the Archbishop of Canterbury should preside over the tribunal, and that it should further consist of the Archbishop of York, the Bishops of London, Durham, and Winchester, and representatives of each province not in the British Isles which may determine to accept the decisions of the tribunal: the Bishops of each such province having the right to elect and appoint any one Bishop of the Anglican Communion for every ten or fraction of ten Dioceses of which it may consist: and that the tribunal have power to request the advice of experts in any matter which may be submitted to them.”

These Resolutions were considered by the Conference, but after discussion it was decided that they should not be put.

¹ See note.

No. 2.

Report of Committee¹ appointed to consider the subject of the Relation of Religious Communities within the Church to the Episcopate, and to report in the concluding session of the Conference either by submitting formal recommendations, or by asking leave to report more fully twelve months hence to the President of the Conference—such report bearing on its face the names of the Committee, and a statement that the Committee alone is responsible for what it contains.

In accordance with what we understand to have been the wish of the Conference in appointing a Committee, we have regarded the terms of reference as including not only Brotherhoods and Sisterhoods, but also Deaconesses, and we report accordingly as follows :—

A.

We recognise with thankfulness to Almighty God the manifold tokens of His blessing upon the revival of Religious Communities in our branch of the Church Catholic.

We are thankful, moreover, for the increasing readiness which such Communities have manifested to be brought into closer union with the Episcopate, and to receive counsel from their Bishops.

We desire to secure to Communities all reasonable freedom of organisation and development. Such freedom is essential to the due exercise of special gifts. However important may be the work which is done for the Church by Brotherhoods and Sisterhoods, their primary motive is personal devotion to our Lord; and the

¹ Names of the Members of the Committee :—

Bishop of Albany.	Bishop of Oxford (<i>Chairman</i>).
„ Bloemfontein.	„ Pennsylvania.
„ Calcutta.	„ Quebec.
„ Christchurch, N.Z.]	„ Reading (<i>Secretary</i>).
Bishop in Corea.	„ Rockhampton.
Bishop of Fond du Lac.	„ St. Andrew's.
„ Grahamstown.	„ Vermont.
„ Goulburn.	„ Wakefield.
„ Lincoln.	„ Washington.
„ London.	„ Winchester.
„ Marlborough.	

development of the spiritual life is the power upon which the best active work depends. All liberty, however, must be so regulated as to ensure the maintenance of the Faith, and the order and discipline of the Church, together with a due recognition of family claims and of the rights of individual members of a Community.

It is obvious that such a revival could not but be attended with a certain amount of difficulty and even of danger.

1. Among the points of difficulty not the least serious have been the problems connected with the vows or obligations undertaken by the members of each Community. In view of the fact that we propose to ask the Conference to allow us full time for consultation with Heads of Communities, both of men and of women, we deliberately abstain from entering now into details about such questions as the following:—In what circumstances are these obligations to be regarded as permanent? With what sanction should they be undertaken? By what authority, if any, may dispensation or release be given? We must, however, express our profound sense of the need of care in imposing as well as in undertaking such vows or obligations, and our opinion that there ought in all cases to be some provision, however safeguarded, affording means of release in case of necessity.

2. Every Priest ministering to a religious community should be licensed for that purpose by the Diocesan Bishop.

In the case of Communities of men in Holy Orders care must be taken that there is no interference on the part of the Community with the canonical obedience which each clergyman owes to the Bishop of the Diocese in which he ministers.

3. Right relations to the Episcopate involve some well-defined powers of Visitation; the consideration of what these powers should be, we reserve for our future report.

B.

We hail with thankfulness the revival of the ancient office of Deaconess, and note the increasing recognition of its value to the Church. No full statistical information is at present available as to the progress which has been made, or as to the variety of usage in different branches of our Communion. We have reason to expect that we shall have this information in a complete form before the preparation of our further report. In the meantime, it is our duty to call attention to certain principles, the neglect of which may easily injure and retard an organisation which we believe to be capable, by the blessing of God, of doing incalculable good.

1. Care should be taken to prevent the application, within the limits of our Communion, of the term “Deaconess” to any

women other than one who has, in accordance with primitive usage, been duly set apart to her office by the Bishop himself. Half a century ago, when the official service of women in the Church was unrecognised, the ancient term Deaconess was frequently adopted, both within and without our Communion, as a convenient title by Christian women given to good works, who did not thereby claim any position in the Church similar to that which belonged to the Deaconess of early days. If, however, the revival of the office is to be encouraged and its importance recognised, the accurate use of its title must be carefully guarded.

2. Women thus set apart must first have been carefully trained, and tested as to their fitness for the office, and their purpose to devote their lives to its high calling. There are questions respecting the necessary qualifications for the office, the manner of setting apart a Deaconess, the nature of the specific obligations she assumes, and the form of license she should hold, which will be considered in our subsequent report. It will be necessary to deal also with the question of the rules to be observed when a Deaconess removes to another Diocese from that in which she was set apart.

3. Experience has already shown the possibility and the advantage of encouraging the development of Deaconess life and work upon two somewhat different lines—

- (a.) The Community life, corresponding more or less closely to that of a Sisterhood whose members are not Deaconesses; and
- (b.) The system of individual work under the Bishop's licence, without necessary connection with any Community in the stricter sense of the word.

Upon this distinction we ask leave to report more fully hereafter, but we are anxious not to seem to discourage either of two systems, both of which appear to us to have been already blessed of God. It must, however, be understood that, under whatever form of organisation, a Deaconess holds of necessity a direct and personal relation to her Diocesan Bishop.

4. It is, in our opinion, eminently desirable to promote a closer approach to uniformity in the manner of setting apart and licensing Deaconesses in the various Dioceses of our Communion. Upon this point also we hope to speak more fully hereafter.

C.

In matters temporal connected with Religious Communities the following principles should be maintained:—(1) That before Episcopal recognition is given to any Community holding trust property the trust deeds be submitted to and approved by a

competent legal authority appointed by the Bishop, and that the trust deed be such as to secure as far as may be that the property be not diverted from its purpose in connection with the Church. (2) That provision be made for the disposal of property in the event of the dissolution of the Community or the withdrawal of an individual member.

W. OXON,
Chairman.

No. 3.

Report of the Committee¹ appointed to consider and report upon the subject of the Critical Study of Holy Scripture.

I.

The subject of "the Critical Study of Holy Scripture" claims special attention at the present time, inasmuch as some aspects of Biblical criticism, particularly in regard to the origin and structure of the books of the Old Testament, have disquieted the minds of many thoughtful readers of the Bible, whilst others, with an equal reverence for the Bible, welcome free critical inquiry as helping towards a better understanding and readier acceptance of the Word of God.

Your Committee desire in the first place to record their unfaltering conviction that the Divine authority and unique inspiration of the Holy Scriptures cannot be injuriously affected by the reverent and reasonable use of criticism in investigating the structure and composition of the different books. They affirm

¹ Names of the Members of the Committee :—

Bishop of Adelaide.	Bishop of Maine.
Bishop Barry.	„ Manchester.
Bishop of Colombo (<i>Secretary</i>)	„ Michigan.
„ Derry.	„ Rochester.
„ Durham.	„ Salisbury.
„ Edinburgh.	Bishop Coadjutor of S. Ohio.
„ Gloucester (<i>Chairman</i>).	Bishop of Sydney.
„ Hereford.	„ Vermont.
„ Indiana.	„ Wellington.
„ Kentucky.	„ Worcester.

that the Bible in historic, moral, and spiritual coherence, presents a Revelation of God, progressively given, and adapted to various ages, until it finds its completion in the Person and teaching and work of the Lord Jesus Christ. This Revelation, as interpreted and applied under the guidance of the Holy Ghost, constitutes the supreme rule and ultimate standard of Christian doctrine.

Your Committee declare, in the next place, their belief that the critical study of every part of the Bible is the plain duty of those Christian teachers and theologians who are capable of undertaking it. At the same time they deprecate all reckless and impatient dogmatism on questions which in many cases await further investigation, and are constantly receiving illustration and correction from new discoveries.

Your Committee, also, record their conviction that such study has produced, not only in recent years, but in the hands of great students of Holy Scripture in former times, and will produce in the future, if diligently and patiently pursued, great gain to the Church, in an increased and more vivid sense of the reality of the Divine Revelation which has been made therein through human agencies and human history, and which contains for us "all things necessary to salvation." It may be added that the well-known results of the critical study of the New Testament Scriptures, perseveringly carried on during our generation, strengthen the expectation that analogous gains will ultimately emerge from the critical studies which are now especially directed to the investigation of the older Scriptures.

Reverence, Patience, Confidence, are the words which may sum up for us the attitude of mind which befits Christian believers in contemplating the subject of "the critical study of Holy Scripture."

II.

Your Committee do not think it within their province to enter into any examination in detail of the various critical speculations now in process of discussion, except so far as to express their conviction that while some are entirely compatible with the principles here laid down, others must be held to be inconsistent with any serious belief in the authority of Holy Scripture; and that, generally, satisfactory results cannot be arrived at without giving due weight to external as well as to internal evidences. They think it well, however, to point out that the study of the Bible during the last fifty years has been necessarily influenced by two characteristics of our age, namely, a development of scientific and historical research, and a clearer recognition of the solidarity of human knowledge. We have been bidden to study

the Bible like any other book, but such study has shown us how absolutely the Bible differs from any other book. We have come to see the significance of the fact, that no authoritative decision on the nature of inspiration has ever been given by the Church; and certainly the significance of the principle, that we have no right to determine by arbitrary presuppositions what must be the character of the records of revelation. We have come to realise, with a new conviction:—

(1.) The variety, the fulness, the continuous growth shown in the Bible, and that it is a Divine Library rather than a single Book.

(2.) The permanent value of the several books of the Old, as well as of the New Testament, when each is placed in its historical environment, and in relation to the ruling ideas of its time.

The progressiveness of Divine Revelation in the various ages covered by the Old Testament Scriptures is an important principle of Biblical study, which has long ago been recognised by genuine students of the Scriptures; but it has had fresh light thrown upon it by the increased endeavours to examine into the age and composition of the different portions of the sacred volume. For many, the process of critical investigation has dissipated certain difficulties, presented by the older historical records; and a careful and sober-minded criticism, as distinguished from criticism of a rash and unduly speculative sort, has proved itself the handmaid of faith and not the parent of doubt.

III.

In speaking of the fruits of this critical study your Committee have naturally dwelt upon the clearer exhibition, due to such criticism, of the general continuity and development of the Revelation of God made in the Bible. They deem it, therefore, the more important to lay emphasis upon the duty, which is unchanged by critical results, of humble and prayerful use of Scripture in its separate parts. The example of our Blessed Lord, and the use of the Old Testament in the New, strongly enforce this duty. Our Lord appeals to the Old Testament as witnessing to Himself. He teaches His disciples that all things written in the law of Moses, and in the prophets, and in the Psalms concerning Him are to be fulfilled. He dwells, moreover, upon details of type and phrase. He declares that not one jot or tittle shall pass from the Law until all be fulfilled.

Two methods of considering Holy Scripture, the *general* and the *particular*, must go on side by side. They will occasionally overlap; they may sometimes seem to clash. But in this, as in other cases, the course which is most loyal to truth is that of

proceeding confidently upon both lines, without waiting for a theoretically complete reconciliation of the two. The use of the Scriptures by the early teachers of the Church may be regarded as an example to us, of one kind, of the combination of minute fidelity to Holy Writ with great freedom in its treatment.

Your Committee do not hold that a true view of Holy Scripture forecloses any legitimate question about the literary character and literal accuracy of different parts or statements of the Old Testament; but keeping in view the example of Christ and His Apostles, they hold that we should refuse to accept any conclusion which would withdraw any portion of the Bible from the category of "God-inspired" Scripture, "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

This Report, it will be seen, does not attempt to make any final pronouncement on critical questions. Your Committee express their conviction with regard to the New Testament that the results of critical study have confirmed the Christian faith. They do not consider that the results of the more recent criticism of the Old Testament can yet be specified with certainty; but they are confident that wherever men humbly and trustfully use the Bible, seeking always the Heavenly assistance of the Holy Ghost, it will commend itself more and more clearly to their hearts and consciences as indeed the Word of God.

C. J. GLOUCESTER,

Chairman.

No. 4.

Report of the Committee¹ appointed to consider and report upon the subject of Foreign Missions.

(a) *The duty of the Church to the followers of:—*

- (i) *Ethnic Religions.*
- (ii) *Judaism.*
- (iii) *Islam.*

(b) *Development of Native Churches.*

(c) *Relation of Missionary Bishops and Clergy to Missionary Societies.*

Your Committee heartily thank Almighty God that He has kindled throughout our Communion an increasing zeal for the

¹ Names of the Members of the Committee:—

Bishop of Algoma.	Bishop of Newcastle (<i>Chairman</i>).
„ Calcutta.	„ Newcastle, N.S.W.
„ Caledonia.	„ New Hampshire.
„ California.	„ Norwich.
Missionary Bishop of Cape Palmas.	Bishop Oluwole (West. Equat. Africa).
Bishop of Christchurch, N.Z.	Bishop of Osaka.
„ Chota Nagpur.	Bishop Phillips (West. Equat. Africa).
„ Colombo.	Bishop of Rangoon.
„ Columbia.	Bishop Royston.
Bishop in Corea.	Archbishop of Rupertsland.
Bishop of Crediton.	Bishop of St. Andrew's.
„ Down and Connor.	„ St. John's, Kaffraria.
„ Duluth.	Missionary Bishop of Shanghai.
„ Durham.	Bishop of Shrewsbury.
Bishop in East. Equat. Africa.	„ Sierra Leone.
Bishop of Exeter.	„ Southampton.
„ Falkland Islands.	Bishop in South Tokyo.
„ Jamaica.	Bishop of Stepney.
Bishop in Jerusalem.	„ Tasmania.
„ Kiu Shiu.	„ Texas.
Bishop of Lebombo.	„ Tinnevely.
„ Lucknow.	Missionary Bishop of Tokyo.
„ Madras.	Bishop of Travancore.
„ Mauritius.	„ Waiaapu.
„ Minnesota.	Bishop in Western Equatorial Africa.
Bishop Coadjutor of Minnesota.	Bishop of Wyoming and Idaho.
Bishop of Mississippi.	„ Zanzibar.
„ Missouri.	
„ Moray and Ross.	
„ Moosonee.	

extension of the Kingdom of Christ our Lord, and for the salvation of souls, and that He has so abundantly blessed the efforts which have been made—a blessing granted, we doubt not, to encourage us all to far greater labours, prayers, and self-denial. In the last ten years we note especially the great proofs of the regenerating power of the Holy Spirit, and the fitness of the Gospel for all races, which have been displayed in the newly-opened countries of Africa. Yet we see that zeal in this cause is still the enthusiasm of a few, and that the Church has yet to be far more fully aroused to recognise, as a necessary and constant element in the spiritual life of the Body and of each member of it, the fulfilment of our Lord's great commission. Our responsibility in this matter is vast and daily increasing, whether we consider the awful fact that there are still so many of our fellow-men unreached by the Gospel; or consider that so little interest has been taken in the evangelisation of the Jewish race, and that so little systematic effort has been made to win the followers of Islam, although there is abundant encouragement from what has been done, and the opportunities now, especially in India, are unique; or whether we look at the great number of points at which Churches of our Communion are in local contact with heathen nations, or at the responsibilities of the British Empire in India and in the new Protectorates in Africa, or at the great fields ripening for harvest in such regions as China and Japan—China, where Western influence seems to be increasingly welcome, and where there are signs that the blood of martyrs has not been shed in vain; Japan, where, from the characteristic independence of the people, a crisis in the history of the Church seems to be imminent, and to call for the utmost care in the higher Christian education, and the training of those who are to hold office in the Church.

Your Committee have entered with some detail into the matters which have been referred to them, but they desire first to draw attention to some general considerations which cover the whole ground.

The first duty of the Church is intercession. The observance of a special day of intercession in connection with the Festival of St. Andrew appears to have led to a considerable increase in the personal offers for missionary work. Your Committee desire to urge upon the whole Church the urgent duty of making these days of intercession a reality in every Diocese and every parish, and they desire to commend for the general private use the admirable noontide missionary prayers drawn up for the use of the Sister Church of America.

Your Committee observe with gratitude to God that a very large number of students in universities and colleges throughout the world have realised so keenly the call to missionary work that

they have enrolled themselves in a Student Volunteer Missionary Union, and have taken as their watchword "The Evangelisation of the World in this Generation." A large number of these students are members of the Anglican Communion, and it seems the plain duty of that Communion to provide channels through which such newly-awakened zeal may find outlets in earnest, sound, wise work. The time seems ripe for a forward movement in the missionary campaign, and your Committee trust that one result of this Conference will be to give missionary work a far greater prominence than it has yet assumed in the minds of many Churchmen.

Experience has shown the necessity of strong centres of work, the value of community missions, especially in India, the special work of the universities in touching the higher intellectual life of non-Christian nations, the value of the work of women, of medical missionaries, of industrial missions, and the importance of realising the principle, "to him that hath shall be given," if a rich harvest is to be reaped. With the accumulated experience of the last century the Church has now a great opportunity to begin a fresh epoch with greater love for the Master and for the souls for whom He shed His blood, and with greater knowledge, than ever before.

The cause of missions is the cause of our Lord Jesus Christ. May this be our aim, as it will be our highest glory, to be humble instruments in carrying out the loving will of our Heavenly Father; in lowliness of mind, praying for the Divine blessing, and confident in the Divine promises, ministering the Gospel of the Grace of God to the souls that we love; and thus, in promoting the Kingdom of Truth and Righteousness, may we fulfil the sacred mission of the Church of God, by preparing the world for the Second Advent of our Lord.

A. (I.) THE DUTY OF THE CHURCH TO THE FOLLOWERS OF ETHNIC RELIGIONS.

Your Committee have had in view the non-Christian peoples, other than Jews and Mohammedans, in two great groups, those who may be called literate, inasmuch as their creed rests more or less directly on ancient writings, and implies a more or less complete philosophy of life; and the illiterate, whose beliefs and rites are matter of tradition and custom, and are not, as a rule, associated with any instruction in conduct.

We see that Christian zeal for the conversion of the heathen is apt to be dulled, especially in regard to the literate systems, and perhaps in particular to Buddhism, by an exaggerated or false opinion of their excellence. While we thankfully recognise the

work of God the Holy Ghost in many glimpses of truth, theological and moral, which appear in these systems, we are bound to assert, first, that no such system as a whole supplies in any adequate degree the truth about God and about man's relation to Him, or presents any sufficient motive for right conduct, or ministers to man any strength higher than his own to aid his weakness; and, secondly, that, apart from any estimate we may form of such systems, it is a matter of Divine Revelation that in Jesus Christ alone there is salvation for men, that He has been constituted the Saviour and King of mankind, and that to Him are due the loyalty and love of every member of our race. The books in question are known, to all but very few, by extracts only, and a few passages culled from a mass of what is generally puerile, false, or even corrupt and corrupting; they inevitably appear, when translated into language moulded by Christianity, more Christian than they are. Further, such excellent precepts and ideals of conduct as they exhibit are generally vitiated, for those who profess them, by a philosophy, which destroys or paralyses the sense of responsibility.

This appears in the results. These religions have not produced, to any considerable extent, the conduct which they appear calculated to produce; their temples are too often scenes of vice, and the lives of their so-called priests, in some countries at least, too often conspicuous examples of evil. To the mass of the people the contents of their books are almost unknown, unless in the case of certain popular stories, and the practical religion of the masses is unaffected by them. The majority of those who are classed as believers in these literate religions, are worshippers of demons, or of goddesses of small-pox and cholera, and the like; of most it may probably be said with truth, that they have no notion of any supernatural being who is not malignant. Their religion is one of abject fear, not of love or of moral conduct.

Recent attempts to establish in the light of Christianity a purified Hinduism or Buddhism, while they may claim some admiration, cannot be regarded as providing possible substitutes for the Christianity of the Church, based as such schemes are on pantheism or atheism, and denying, as they all do, the Deity of Jesus Christ. Rather they call for our utmost efforts so to establish and equip the visible kingdom of Christ in these lands, that men who are being now detached from the faith of their ancestors may find their home among His people. With this great end in view, while we rejoice over every individual conversion, and recognise as one great spring of missionary enthusiasm the desire to save the souls with whom we are brought in contact, we would urge upon all who are engaged upon this work the paramount importance of building up the Body of Christ, never losing

sight of the great principles of Church order and constitution, and watching with the utmost earnestness over the spiritual growth of those who have been baptised. We offer an earnest caution against the waste of strength in sporadic and unsystematised missions, conducted by some Churchmen apart from the guidance and brotherhood of the Church, whilst we recognise unhesitatingly the loving devotion which deserves to be guided into channels that may permanently enrich the Church of Christ.

Among the illiterate races of the world, those of Africa claim a prominent place. The recent acceptance of Christianity by many tribes of Central Africa constitutes at once an encouragement and an appeal: an encouragement, because of the evidence which is forthcoming of the readiness of the evangelised to become themselves evangelists; an appeal, because of the proof which the acceptance of the truth by these tribes affords of the preparedness of kindred tribes for the preaching of the Gospel of our Lord and Saviour Jesus Christ.

We would emphasise the necessity of stronger efforts to bring to the native races those gifts of God which alone can form in them the character necessary to stand against the present inrush of our civilisation, so deadly to the untaught heathen. The present activity of Mohammedanism makes it the more necessary to enter quickly into the doors which are now open in those lands.

Turning to the methods by which the propagation of the Gospel is effected, we thankfully note a rapid increase in the number of women who are giving themselves to the service of the Missionary Church; a service in which a special and honourable place appears to be reserved, in God's Providence, for such devotion, especially at the present critical point in the Church's growth. Under many forms of national life and custom, it is only by women, that women, on whose influence so much depends, can be reached; and this constitutes a pressing call to the women of our own Communion to offer themselves for this work.

We notice, with like thankfulness, the increased employment of medical missionaries in the mission field, exhibiting as their ministry does the benign character of our Blessed Lord, who went about doing good to the bodies as well as the souls of the people.

Realising the special dangers which arise from isolation and loneliness, we commend the practice of missionary clergy and laymen going forth two by two; and we believe that, under some circumstances, notably in great centres of work among the heathen, there may be special advantages and safeguards in community life.

If we pass, without further remark, the great function of education as a missionary agency, it is only because its importance and value are obvious and undisputed.

We would emphasise the necessity of a closer acquaintance with the smaller details of custom and life of those to whom the missionaries, men and women, are sent; ignorance of which so often causes unknown and unintended, but none the less real, friction between the workers and both converts and heathen.

Above all there is required personal holiness in all who go into these heathen lands from Christian countries. For while our missionaries tell us that the greatest obstacles to their work, on the side of the heathen themselves, are the tyranny of caste without and the paralysing influence of pantheism within, they agree that a greater hindrance still is the inconsistent life of too many professing Christians.

A. (II.) THE DUTY OF THE CHURCH TO THE FOLLOWERS OF JUDAISM.

On the second sub-head, "Judaism," your Committee have to report as follows:—

It is difficult to ascertain the number of Jews by race and religion now in the several parts of the world. The total number is probably less than ten millions. Of these Europe contains about eight millions, America about one million, Africa about 350,000, Asia about 300,000, and Australia about 20,000. These are rough estimates, but they come in the main from a well-informed quarter. Jerusalem is again a city of the Jews, about two-thirds of its total population of 60,000 being Jews; whereas twenty years ago the proportion was trifling.

In England, which contains from 100,000 to 120,000 Jews, they are chiefly congregated in London. Five parishes in the deanery of Spitalfields, with a total population of 56,000, have 34,000 Jews.

In the United States, the largest number of Jews is found in New York. Other cities with large Jewish populations are Cincinnati, Philadelphia, Baltimore, New Orleans, Chicago.

Several agencies exist in connection with the Church for the purpose of evangelising this people, viz., the London Society for Promoting Christianity amongst the Jews, the Parochial Mission to the Jews' Fund, the East London Mission to the Jews, Jerusalem and the East Mission Fund: and the Society for Promoting Christianity among the Jews, in connection with the American Board of Missions.

There are besides other active agencies carried on by other bodies, or of an undenominational character.

The number of these Missions, and their independent action, lead often to an overlapping of their operations, which must be both wasteful and hurtful; and Jewish inquirers are apt to wander from one to another without obtaining lasting benefit from any.

The Evangelisation of the Jewish people is beset with special difficulties.

At the outset we are met with the formidable difficulty of finding duly qualified missionaries. For this work men need to be well acquainted with Jewish modes of thought, and in a large number of cases it is advisable that they should be able to speak in languages with which the Jews are familiar. They have to do with a people who are either strongly imbued with rationalistic views, or deeply attached to their traditional forms drawn, as they hold, from a religion once divinely given.

Again, the consequences of receiving baptism are of the gravest character, the convert being cut off from his family and people as one dead, and cast adrift on the world; severe bodily suffering and loss of goods being sometimes inflicted besides. It is everywhere found that the fear of these terrible results keeps back from baptism many whose life and practice appear to point them out as believers in our Lord; and the necessity of providing in some way for those who have the faith and courage to confess Christ, increases the difficulty of the case.

The evidence at the disposal of your Committee appears to show that the great mass of the poorer Jews know practically nothing of the Old Testament. But it seems clear that the Jews are increasingly willing to listen to Christians who speak to them of the Scriptures of the Old Covenant, and are learning to regard as a great teacher Him who is the theme of the New Testament.

The New Testament, which has been translated into Hebrew and other languages for the use of the Jews, is widely read by them; but the doctrines of the Holy Trinity, and of the Atonement, seem almost insurmountable obstacles in the way of many.

When religious knowledge has spread among the Jews, the breath of the Holy Ghost may come, and the dry bones will live again. Our position with regard to the Jews is specially favourable in this respect, that their Scriptures are our Scriptures, and their God and Father is our God and Father.

It is impossible to doubt that a fairly considerable number of Jews in each year do earnestly and honestly seek baptism, and from such it should not be withheld. But we read the signs of modern times in the ancient prophecies (Isaiah xxvii. 12, Jeremiah iii. 14), "Ye shall be gathered one by one, O ye children of Israel;" "I will take you one of a city, and two of a family, and I will bring you to Zion."

Medical Missions are carried on in many places with much success.

The Anglican Church appears to be fitted in a special manner to gain the goodwill of the Jews, first, because the English-speaking people show themselves just and kindly towards their race; and also because the liturgical services of the Church are

such as to win their attention and admiration, their own worship being of a similar character. The Book of Common Prayer has been translated into Hebrew and circulated among them.

But one of the greatest hindrances which impede the work arises from the strange lack of interest manifested by the Church in the Evangelisation of the Jews. But scant attention is given to their religious needs, and Missions to Jews have shared but little in the rising tide of Evangelistic effort which marks our age.

Yet our Lord gave them precedence, and the Gospel is the power of God for salvation to the Jew first.

Why should not similar zeal be shown for the conversion of the Jew as of the Gentile? Why should the Annual Day of Intercession be held in behalf of the Mohammedan and heathen world only and not also for the salvation of Israel? If this great work were given its true place in the Missionary efforts of the Church we might surely expect that a far richer blessing would descend on her labours than even now is vouchsafed her.

As to the means to be employed, it appears from the evidence that the Jews receive the visits of Gentile Christians more readily than those of Jewish converts to Christianity; while, on the other hand, it is agreed that the latter understand very much better the Jewish mind, and can deal more clearly and effectively with Jewish difficulties. This being so, the Committee can only advise that both agencies should be employed, and that care should be taken to use in each place the kind of agency best adapted to its circumstances.

A. (III.) THE DUTY OF THE CHURCH TO THE FOLLOWERS OF ISLAM.

(A) ISLAM is distinct from both Judaism and heathen Religions, and needs special attention and treatment. Your Committee would base the claims of Islam on the Missionary energy of the Church on the following considerations:—

(1) *The Number and Distribution of Professed Mohammedans.*

The total population of the World is estimated at 1,500,000,000; of these one-seventh are Mohammedans, distributed as follows:—

In Europe	...	...	...	...	5,750,000
In Asia and the Eastern Archipelago					169,000,000
In Africa	...	...	...	...	40,000,000
In Australasia	...	...	...	...	25,000

More than one-fourth of these are citizens of the British Empire, the Mohammedan portion of the population of India alone being

returned at the last census as 57,321,164, and therefore have a special claim on the charity of their more favoured fellow subjects.

(2) *The Character of Islam.*

The amount of truth contained in Islam, such as the doctrine of the Unity, Personality, and Sovereignty of God, and some good habits inculcated, such as the habit of Worship, and Temperance in certain matters, may be used as a foundation on which to build the superstructure of Christian Truth.

(B) WITH regard to what has been done, and what is now being done, the Committee would call special attention to the inadequacy of our efforts.

Until the present century very little systematic spiritual effort appears to have been made to convert Mohammedans.

As regards the work of the present century there have been the efforts of magnificent pioneers, but we need something more; we need continuous and systematic work such as has been begun in the Diocese of Lahore, and some other parts of India, and which has already borne considerable fruit.

The attention of the Committee has been called to the following special works already undertaken:—

- (1) The temporarily suspended work in Constantinople;
- (2) The educational and other work in Egypt, Palestine, and the adjacent countries;
- (3) The pioneer work in Persia and Arabia;
- (4) The work in India, especially in the Punjab, and in Madras;
- (5) and last, but not least, the effort of the Bible Societies to circulate the Bible among Mohammedans.

(C) THE opportunities of the present time.

Under this head it is to be noticed that—

(1) Never since the Crusades has the attention of Western Christendom been so forcibly directed to Islam and its followers as at present.

(2) The optimistic view of Islam lately held by many Christians has been effectually destroyed by the history of the Armenian massacres.

(3) The toleration which follows in the wake of civilisation generally, and especially in the British Empire, has reduced very considerably the danger to the life and liberty of those who make efforts to convert Mohammedans to Christianity. As has been

pointed out by an eminent writer, India is the place where Christian and Mohammedan can meet most fairly with a prospect of mutual understanding. This rare opportunity involves a corresponding obligation which the Church should not be slow to recognise.

(4) The growth of a spirit of dissatisfaction with Islam is now showing itself among Mohammedans in parts both of Europe and of Asia.

(5) The abolition of the legal status of slavery in parts of Eastern and Western Africa sets slaves free from the necessity of professing the religion of their masters.

(6) Some recent political events in Africa have tended to lower the military prestige of Mohammedanism in that country.

(D) THE methods to be employed.

The Committee would call the attention of those concerned in this work to the following points:—

(1) That one of the chief needs of the present time is clear, accurate, reasonable statements of positive Christian truth, especially with regard to the Nature of God, the Holy Trinity in Unity, the Divine Sonship of Christ, the Character of God, the Balance of Moral Attributes in God, the essential character of morality, the nature of sin, the need of Atonement and Holiness.

(2) That it is essential that there should be on the part of Missionaries a thorough and patient study of Mohammedanism, also a knowledge of Arabic; that they must show absolute fairness in dealing with the doctrines of Islam, and the character of Mohammed; and that care should be taken not to lose sight of the points of contact between Christianity and Islam, whilst discussing the points of difference.

(3) That Missionaries should, as a rule, not be sent singly, in order to avoid those false charges against their moral character which are a favourite weapon of attack.

(4) That those who undertake this work should, as a rule, be men who have received a special training for it, and should be exclusively set apart for it.

(E) THE direction which our efforts might most profitably take.

It is to be noted under this head—

(1) That there are special opportunities for such work at the present time in the Dioceses of Lahore, Lucknow, Eastern and Western Equatorial Africa, and Zanzibar; particularly in the cities of Delhi and Hyderabad, and among the Hausa people of the

Central Sudan. It is very desirable that these districts and places should be effectively occupied.

(2) That more use might be made of such helps as are provided in this country and America and elsewhere, especially by the Indian Institute at Oxford, for the training of men to be employed in such work.

B. DEVELOPMENT OF NATIVE CHURCHES.

In considering the "Development of Native Churches" your Committee have had before them an exceedingly wide and difficult subject, and in seeking to learn the facts have listened to statements about the present condition of the work from Bishops in the countries where the question is of importance, and have also had short summaries of the facts placed before them by the same Bishops.

It seems to them that the method of the development of a native Church is greatly modified by the political and social state of the country in which such a Church is planted, and also by the question whether the native race is one which is already decadent and likely to pass away in the near future, or a race of strong vitality, which is likely to maintain itself, or even to expand.

The subject regarded from the side of race seems naturally to be divided into four heads:—

1. Races diminishing, or that will be absorbed in white races, as the Maoris of New Zealand, and the Indians of North America.
2. Races which will continue numerically vastly in excess, though white races exist among them as a dominant minority, without absorption or amalgamation, as in India, Equatorial Africa, and some of the Pacific Islands.
3. Races wholly distinct and existing side by side, where both are expanding and not amalgamating, as in South Africa.
4. Races independent and likely to work out their own development and to form independent National Churches, as in Japan and China.

Under the first head the facts reported from New Zealand show that while a native ministry exists ministering to the Maoris, it does so under the constitution of the Church and of the Province of New Zealand. There is, therefore, no need for the separate organisation of a Maori Church.

Similar evidence has been given as to the Indians of North America. Though they are vastly more numerous than the tribes of New Zealand, and, perhaps not diminishing markedly in numbers, and though there is among them, as among the Maoris, a native ministry, the facts seem to show that a separate Indian

Church will not permanently maintain itself apart from the Church of the white race.

In India, Africa, Japan, and China, however, though the political and social circumstances are different in each case, we may ultimately expect to see, as the result of missionary labours, autonomous Churches supported and governed in whole or in part by the native races of these countries. As the problem arising in each country is a separate one, and as it is impossible to give in detail all the facts as presented to us, we have tried to summarise in each case the main facts and to indicate where development is evident. In doing this we have had regard to the development of the Church (*a*) in its organisation, and the establishment of a native ministry, (*b*) in self support, (*c*) in spiritual character, and (*d*) in self extension. If, in any case, a Church is developing in all these directions, we ought to have good hope that it will become at no distant day an independent Church, bound to us by no other bonds than the one Faith and one Communion in the Church Catholic.

India.

(*a*) *Organisation*.—The Church in India has attained to a considerable degree of organisation, both by the development of the episcopate, and by the formation of diocesan and other councils; yet it must be admitted that the native portion of the Church has not yet reached an adequate consciousness of corporate life. There are as yet no Bishops of Indian race. So far as pastoral work is concerned, the development of the Indian ministry in most cases keeps pace with the growth of the Christian community. But the number of ordained native missionaries directly engaged in evangelising their own countrymen is small.

(*b*) *Self Support*.—In some parts there has been a marked increase in contributions for religious purposes, but the Church as a whole is very backward in this respect. This is due in part to a mistaken policy in the early development of missions in India.

(*c*) *Spiritual Character*.—There are many earnest and faithful Christians, lay as well as clerical, who, with their families, are lights among the heathen. But it must be acknowledged that too often there is a deficiency in energy, moral courage, and power of initiative; and that caste still grievously exercises its baneful influences. These defects, however, are to a large extent counter-balanced by fruitfulness in the milder graces of gentleness, patience, sobriety, and meekness.

(*d*) *Self Extension*.—With some bright exceptions, especially in parts of Southern India and of Ceylon, there is a want of definite effort for self extension originating in the Church itself.

Africa.

(a) *Organisation.*—In Africa, south of the Zambezi the Church possesses a provincial organisation; in Dioceses lying north of the Zambezi, *e.g.*, Equatorial Africa and Sierra Leone, the Churches are still in direct connection with Canterbury, and possess local constitutions approved by the Archbishop of Canterbury. In the Missionary Jurisdiction of Cape Palmas and parts adjacent, which embraces the Republic of Liberia, there is an organisation under the fostering care of the American Episcopal Church and having an African Bishop with full powers at its head and a staff of workers made up almost entirely of Africans. The idea of establishing Churches self-supporting, self-extending, and self-governing, is steadily kept in view. In addition to the Bishop of Cape Palmas of the American Episcopal Church, two African Assistant Bishops have been consecrated in recent years, and have rendered valuable assistance to the Church in the Yoruba Country. The appointment of native Assistant Bishops would appear to be an important step towards the realisation of full native control. In West Africa, and, to a certain extent, in Central Africa, the native clergy commonly hold more or less independent cures; in South Africa they are very seldom placed in positions of entire responsibility. The idea of corporate life needs enforcement to prevent a spirit of congregationalism.

(b) *Self Support.*—In South Africa considerable financial support is still received from English Societies. In Zanzibar, with the exception of some voluntary help on the part of the native Christians in building churches, mission houses, etc., the Mission is supported by grants from England. In West Africa, the Churches in Sierra Leone, in Lagos, and in the Delta of the Niger are self-supporting, with the exception of the support of the Bishops; while in the interior, the Churches are aided by annual but diminishing grants. In Liberia the work is almost entirely supported by the American Church; but increasing local contributions are also made towards it. In Uganda, so far as the Native Church is concerned, and apart from the salaries and expenses of the foreign missionaries, the work is entirely independent of extraneous aid.

(c) *Spiritual Character.*—In Uganda the standard of Christian life is high—very high as contrasted with the standards of the heathen. In South and West Africa the lives of the Clergy and of many of the laity afford much encouragement and hope as to the future of the African Churches.

(d) *Self Extension.*—In Uganda a strong missionary spirit is the distinguishing feature of the Church; in the West of Africa greater missionary vigour is to be desired.

Your Committee would recommend the adoption on the part of the Conference of a resolution expressive of its deep sense of the evils resulting from the present condition of the Drink Traffic on the West Coast of Africa, and of the hindrance which it presents not only to the development of native Churches, but also to the acceptance of Christianity by heathen tribes.

South Pacific Islands.

The Mission of the Anglican Communion in the South Pacific, excluding New Zealand and New Guinea, is confined to Melanesia, and to work in Fiji, not, however, among the Fijians, but among the imported labourers from other islands. In Melanesia the native clergy are about equal in number to the white clergy, and take their place among their white brethren on equal terms. This Mission has distinguished itself by determining to work, as far as possible, through the natives themselves from the very beginning.

Spiritual Character.—A very high level of spiritual character has been developed in almost all the groups included in Melanesia.

Self Extension.—The native ministry, however, is not yet supported by the native Church, but the first steps to attain this object have been taken. The Melanesians have shown marked missionary zeal, as evidenced by the number of teachers and clergy who have been sent to islands inhabited by totally distinct races.

The Committee have heard with thankfulness that the Mission to New Guinea is about to be revived by the Australian Church under the leadership of a Missionary Bishop.

China and Japan.

In China and Japan we meet questions of a different class. Both are the homes of strong and vigorous races, entirely independent of the white races politically, and with a keen sense of nationality.

In Japan, the English and American Missions have united to form one Japanese Church called Nippon Sei Kō Kwai, having its own constitution and canons, though as yet presided over by the English and American Bishops. There is a strong body of Japanese clergy, and self support is being pressed upon the converts, but the prospect of financial independence is still distant. It is, however, only a question of time when the Church in Japan will become self-governing and self-supporting.

The Christians of the Nippon Sei Kō Kwai were drawn chiefly from the middle classes, the highest and lowest strata being as yet very little touched. That the upper classes should come in slowly

and one by one is not surprising, for since their old religions have lost their hold upon them they are very generally agnostics, and their circumstances lead them to look at Christian doctrine in a purely critical and utilitarian spirit. Meanwhile the influence which Christianity exercises on those who do accept it, is seen in the very large extent to which they are to be found in minor posts of public trust, as judges of small districts, heads of local police, etc., where strength and uprightness of character are especially required. Though disappointments are frequent among others, especially as regards purity of life, the Clergy have proved themselves to be men of stability and high Christian character. From the first the Church has recognised its missionary duty, and it has instituted funds, though not on a very large scale, for extension both in Japan itself and in the newly-acquired Island of Formosa.

In China, there is a considerable number of native clergy who are counted by their Bishops most zealous and faithful men, and the number of Christians is steadily increasing, in spite of much persecution and the hostility of the literary and ruling classes. Self support advances slowly owing to the poverty of the people, but is steadily worked for in all the Missions; and the stability of the Chinese character assures us that the work will be permanent, and that a strong Chinese Church will be formed in the future. The first step has been taken this year in the coming together of the English and American Bishops in conference at Shanghai, for union among the various Missions must naturally precede the establishment of a National Church.

Overlapping Episcopal Jurisdiction.

The President of the Conference having referred to the Committee on Foreign Missions a Resolution passed unanimously by the Conference of English and American Bishops held at Shanghai on April 3rd, 1897, in reference to certain questions arising out of overlapping episcopal jurisdiction of independent Churches in full communion with each other, with other documents, including an important communication from the Board of Managers of the Domestic and Foreign Missionary Society of the American Episcopal Church, the Committee, having before them the records of the Lambeth Conferences of 1867, 1878, and 1888 (*see* pp. 54, 71, 90, 123, 149), recommend this Conference to adopt the following resolutions:—

Resolved

That this Conference affirms and confirms the following principles:—

- (A.) That, while it is the duty of the whole Church to make disciples of all nations, yet, in the discharge of this duty, independent Churches of the Anglican Communion ought to recognise the equal rights of each other when establishing foreign missionary jurisdictions, so that two Bishops of that Communion may not exercise jurisdiction in the same place, and the Conference recommends every Bishop to use his influence in the diocesan and provincial Synods of his particular Church to gain the adhesion of the Synods to these principles, with a view to the framing of canons or resolutions in accord therewith.
- (B.) That where such rights have, through inadvertence, been infringed in the past, an adjustment of the respective positions of the Bishops concerned ought to be made by an amicable arrangement between them, with a view to correcting as far as possible the evils arising from such infringement.
- (C.) That when any particular Church contemplates creating a new foreign missionary jurisdiction the recommendations contained in Resolution I.¹ of the Conference of 1867 (p. 51) ought always to be followed before any practical steps are taken.

Conclusion.

It will be seen that we have dealt with the matter entrusted to us in its broad outlines without attempting even to mention all the Missions which in an exhaustive review would have claimed our attention, and we express the belief that the problem of the establishment of completely autonomous native Churches, while it is still in process of solution, is being surely worked out by patience, and charity, and apostolic labours.

C. RELATION OF MISSIONARY BISHOPS AND CLERGY TO MISSIONARY SOCIETIES.

Missionary Societies occupy somewhat different positions in the various branches of the Anglican Communion. In the Protestant Episcopal Church of the United States of America the General Convention, being the representative body of the whole Church, is also a Board of Missions, and its executive is a Board of Managers, selected by this Board of Missions. There is also a

¹ The words are as follows :—“ That it appears to us expedient, for the purpose of maintaining brotherly inter-communion, that all cases of establishment of new Sees, and appointment of new Bishops, be notified to all Archbishops and Metropolitans, and all Presiding Bishops of the Anglican Communion.”

Church Missionary Society which acts as an auxiliary to the Board, assigning its funds to the missionary jurisdiction which it desires to assist, but not claiming to appoint, or assign the several spheres of work to the clergy. The Missionary Bishops, selected by the House of Bishops, appoint their clergy, with the approval of the Board, and assign them spheres of work, reporting to the Board of Managers what they propose to do with the funds appropriated to them. The principle is maintained that those who subscribe the funds have, through their representatives, a substantial voice in the administration of the funds, and this continues until the Diocese is fully organised.

The Missions of the Church of England have been mainly, since the founding of the Societies for Promoting Christian Knowledge and for the Propagation of the Gospel, the special care of societies within the Church, and it was hardly possible that, with a growing Church life and increasing missionary zeal, difficulties should not from time to time arise requiring patient adjustment.

The Committee desire, however, to place on record their conviction—

1. That in the failure of the Church as a whole to realise her bounden duty to be the great Missionary Society of the world, the work could only be done by some of her members forming themselves into societies within the great Society to do what is the work of the entire Church, and that the Church owes to the great societies a debt of deep gratitude for the work which they have been enabled to do.

2. That the increasing life of the Missionary Societies has been the Providential way in which the Church has been gradually realising the truth that the call to evangelise the world was given to the Church as a whole, and that thus the societies have not merely been enabled to do a great evangelising work, but have supplied a Providential stage in leading the whole Church to a higher conception, which has never yet been adequately worked out in Church history.

3. That the societies do not profess to do more than form or found Churches, retiring from the work when the missions pass on to the stage of organised Church life, and that, therefore, any difficulties pertain only to this transitional stage, and vary according to the degree of ripeness which the mission has attained.

These general considerations seem to indicate the point of view from which any difficulties should be regarded—one which should be characterised by gratitude, sympathy, patience, and a firm belief that there are no difficulties which are not capable of friendly adjustment.

It seems impossible to deny the principle that those who subscribe the funds are entitled to a substantial voice in the administration of the funds, subject to the general principles of Church order, or the further principle, that however much it may be desired that donors would generally place their offerings at the disposal of a Church representative body, it is yet legitimate to offer funds for missionary, as for other purposes, impressed by the donor with a special trust, either for special localities, or for the carrying out of such special work, and on such special lines as are consistent with the belief, order, and discipline of the Church.

On the other hand it may be laid down—

1. That clergy in any missionary jurisdiction whatever should be subject to the supervision of a Bishop, and that Societies should use their power and influence in striving to foster a wholesome Diocesan Church life.

2. That the whole object of missionary work being to extend the Master's Kingdom, and to take up fresh ground, as soon as the Church is duly organised in any part of the world, the Society should seek to transfer, as early as possible, to representatives of the Diocese powers which it naturally exercises in early stages of the mission.

3. That as soon as a definite Diocesan organisation has been created with power to hold property, all Church property afterwards acquired should, when possible, be held by such Diocesan authorities, subject to trusts securing the rights or recognising the interests of those concerned.

4. That all questions of internal Church discipline are for the Bishops and Diocesan authorities to deal with.

5. That in the event of the founding of a Theological College for the training of candidates for the Ministry within any Diocese or Missionary jurisdiction, the Bishop of the Diocese or Missionary jurisdiction should be the visitor of the College, to whose arbitration all matters in dispute may be referred.

6. That when Diocesan organisation has covered a given area, e.g., India, the further organisation, provincial or Diocesan, within the area is a matter in which the right of initiative and the general controlling voice must rest with the authorities of the province or Diocese.

EDGAR NEWCASTLE,

Chairman.

No. 5.

Report of the Committee¹ appointed to consider and report upon the subject of Reformation Movements on the Continent of Europe and elsewhere.

The Committee feel that the utterances of the last two Lambeth Conferences have so fully stated the attitude of our Communion towards the Reformation movements on the Continent of Europe and elsewhere, as to make its re-statement needless. Founded as they were upon established principles and distinct convictions which cannot change, there is no need to lay again the foundation of the argument, but only to refer to that which has been already laid down.

We have carefully considered, in the light of the latest and fullest information within our reach, the condition of the various movements of Reform; and, for the purpose of greater clearness, take up these considerations generally in the order, and according to the completeness, of their organisation.

(a) The Old Catholic Church in Germany.

We are justified in expressing our belief that this movement is growing in strength and influence. The very grave loss, which came in the death of their first Bishop, has been in great part made good by the consecration of Bishop Weber, long well known as Professor of Philosophy, who resides at Bonn. It is reported to us as now numbering about 96 congregations, with 56,000 adherents, ministered to by 56 priests.

It has founded, and in part endowed a Theological Seminary at Bonn, in which it is training its own Clergy and also a school for

¹ Names of the Members of the Committee:—

Bishop of Albany (<i>Chairman</i>).	Bishop Coadjutor of Minnesota.
„ Argyll and the Isles.	Bishop of Ohio.
„ Barrow-in-Furness.	„ Pittsburgh.
„ Chester.	„ St. Asaph.
„ Chichester.	„ Salisbury.
„ Clogher.	„ Sodor and Man.
„ Dover.	„ Springfield.
„ Ely.	Bishop Coadjutor of Springfield.
„ Falkland Islands.	Bishop of Stepney.
„ Gibraltar.	„ Texas.
„ Honduras.	Bishop T. E. Wilkinson.
Bishop Marsden.	Bishop of Worcester.

boys in the same town; and is, we believe, growing in power, from the adhesion and co-operation more and more of women who at first stood aloof, and by the gathering in more and more of children for instruction.

Its last Synod, largely attended, was held on the day after the Consecration at Karlsruhe of the largest and most impressive Church which it has built.

(b) The Christian Catholic Church of Switzerland.

Whilst not rapidly advancing, because in part at least of difficulties growing out of its relation to the State, this Church, called by a name dear to the people before the Reformation, is holding its own, and deepening its hold.

It has one Bishop, Dr. Eduard Herzog, with 58 Clergymen and about 50,000 adherents. The Church in Lucerne has been consecrated since the last Conference, and is held in joint occupation by the congregations of the Christian Catholic Church in Switzerland, and the Episcopal Church in America.

Recognised as these two Communities have been by the Bishops in Conference in 1888, the Committee has recommended a reassertion of our confidence and sympathy, in a resolution appended to this report.

(c) The Mexican Episcopal Church.

Much the same thing may be said now about the Mexican Episcopal Church. No longer misunderstood to be a Mission from the Episcopal Church in America to Mexico, it is now fully organised under the Presiding Bishop of the Church in America (who has as his Episcopal Commissary "the Bishop of New Mexico and Arizona"), with its governing Synod, and its liturgical worship entirely in accord with the standards of the English and American "Books of Common Prayer." We recommend that the Conference should thankfully recognise the healthiness of its development, and the hopefulness of its present condition. It has nine priests, all but two of whom are Mexicans, and five Mexican deacons; 27 congregations, with 1,300 adherents, of whom 658 are communicants; 11 parish schools, a school for boys, an orphanage for girls, and a Theological school, all under the immediate care of the Rev. Henry Forrester, an American Priest, representing the Provisional Bishop.

(d) Latin Churches.

1. *Spain.*—The only other religious reformation movement

having its own Episcopal head, as well as its Synod and its formularies of Worship and Doctrine, is in Spain; it has a Bishop and 10 Clergymen. It is estimated to have 1,170 Communicants, and not less than 3,000 adherents.

2. *Portugal*.—The movement in Portugal, which is closely allied with that in Spain, has five Clergymen, and about 336 Communicants.

3. *Italy*.—The Reformation movement in Italy has its Bishop elect, a Synod, liturgy, ritual, and constitution of its own, with 12 congregations, and is reported to us as having seven Clergymen, and about 1,000 Communicants. Episcopal acts for this community have been discharged from time to time by Bishop Herzog.

4. *France*.—The movement in France is, we understand, now under the Archbishop of Utrecht.

(e) *Austria*.

The movement in Austria is distinguished by the great success which has attended it in the part of North Bohemia bordering on Saxony, where its progress has been rapid and sustained. It is estimated to number about 12,000 adherents, and has a Diocesan Administrator who is its Bishop-elect, with eight congregations and eight clergymen.

(f) *The Work in Brazil*.

The work in Brazil is on a somewhat different footing from the other movements we have been considering.

It was undertaken by the American Church Missionary Society, which is a recognised auxiliary of the Board of Missions of the Church in America. The Clergy who minister there are under the direction of the Bishops of Virginia and West Virginia. There are many evidences of growth, and of development on the orderly lines of Catholic usage and law. The Bishop of the Falkland Islands, who recently visited the congregations in Brazil, was most favourably impressed by the devotion of the Clergy (seven in number) and the interest of the people, and expresses his belief that the work is good, and is preparing the way for still greater good.

Having regard to the probable spread of these movements of reform, we venture to say that, as a condition for recognition or intercommunion, there should be satisfactory evidence that the Bodies applying are sound and clear as touching the fundamental

verities of the Christian faith, and that the Offices for the administration of the Sacraments are in accord with our own liturgical standards.

WILLIAM CROSWELL DOANE,

Bishop of Albany,

Chairman.

No. 6.

Report of the Committee¹ appointed to consider and report upon the subject of Church Unity in its relation (a) to the Churches of the East; (b) to the Latin Communion; (c) to other Christian bodies.

Preamble.

The Committee appointed to consider and report upon the subject of "Church Unity in its Relation to the Churches of the

¹ Names of the Members of the Committee:—

Bishop of Aberdeen.	Bishop of Newcastle, N.S.W.
.. Argyll.	.. North Carolina.
Archbishop of Armagh.	.. Perth.
Bishop Barry.	.. Peterborough.
Bishop of Brisbane.	.. Pittsburgh.
.. California.	Archbishop of Rupertland.
.. Carlisle.	Bishop of St. Alban's (<i>Convener</i>).
.. Colchester.	.. St. Andrew's.
.. Coventry.	.. Sodor and Man.
.. Delaware.	.. Southwark (<i>Secretary</i>).
.. Dunedin.	.. Southwell.
.. Fredericton.	Bishop Coadjutor of Springfield
.. Georgia.	Bishop of Sydney.
.. Gibraltar.	.. Toronto.
.. Glasgow.	.. Trinidad.
.. Jamaica.	.. Truro.
Bishop in Jerusalem.	.. Wakefield.
Bishop of Llandaff.	.. Western New York.
.. London.	Bishop T. E. Wilkinson.
.. Marquette.	Bishop of Worcester.
.. Maryland.	Archbishop of York (<i>Chairman</i>).
Bishop Coadjutor of Minnesota.	

East, to the Latin Communion, and to other Christian Bodies," have thought well to entrust the work to three Sub-Committees for these sections, and to a fourth with special reference to the Scandinavian and Moravian Churches. Their reports as amended by the main Committee are as follows :—

(a) ON CHURCHES OF THE EAST.

The Sub-Committee appointed to consider the question of "Church Unity" in its relation "to the Churches of the East," find themselves confronted by a subject so extensive in its range, that they can only hope to deal with it in outline, and to indicate some general principles which it is necessary to bear in mind. They would begin by recalling the reference to this subject which is found in the Encyclical letter of the Lambeth Conference of 1888.¹

"The Conference has expressed its earnest desire to confirm and to improve the friendly relations which now exist between the Churches of the East and the Anglican Communion. These Churches have well earned the sympathy of Christendom, for through long ages of persecution they have kept alive in many a dark place the light of the Gospel. If that light is here and there feeble or dim, there is all the more reason that we, as we have opportunity, should tend and cherish it; and we need not fear that our offices of brotherly charity, if offered in a right spirit, will not be accepted."

The manifestations of friendly feeling referred to in this passage have been even more remarkable during the intervening period of nine years. It is enough to instance the cordial welcome given to the present Bishop of London² when, as Bishop of Peterborough, he attended last year the Coronation of the Czar, and the still more recent demonstrations of brotherly regard which were manifested on the occasion of the late visit of the Archbishop of York to Russia. It is impossible not to see in these events a very hopeful indication of increasing desire on their side, as well as ours, to bring about a clearer understanding and closer relations between these two branches of the Church of Christ. They tend to emphasise and to confirm the numerous expressions of goodwill which have been exchanged during a long course of years between prelates and other ecclesiastics of the Anglican and Eastern Churches. A cordial reception was given by the four Patriarchs of the East to the revival of the Bishopric which represents the Anglican Communion at the Mother-City of Christianity, and this attitude has been constantly maintained, and has been one of uniform goodwill and helpfulness. The Committee do not forget

¹ See above, p. 115.

² Right Rev. M. Creighton, D.D.

that it is easy to misunderstand and to over-estimate the value of such kindly words and friendly actions. But after every allowance is made, there remains enough to strengthen the hopes and to gladden the hearts of those whose minds are set upon the promoting of closer relations between the Churches of the East and the Anglican Communion.

It is now the duty of the Committee to suggest some of the means by which this good work may be furthered, and, if God will, finally accomplished. One of the difficulties which stand most prominently in the way is the ignorance which prevails on either side as regards the position of the other. With a view to diminish or to remove this hindrance the Committee are of opinion that a systematic effort should be made to bring before the Ecclesiastics of the Eastern Churches in their own tongue the Services of the Anglican Churches, particularly the Office for Holy Communion, along with such other statements of doctrine and of practice as may seem most likely to be helpful; and on the other hand to procure the translation into English of the Liturgies and authorised Catechisms of the Churches of the East. As regards the latter undertaking, the Committee would call attention to the excellent work which has been done during the past thirty-five years, first by the Russo-Greek Committee of the General Convention of the American Church, and afterwards by the Ecclesiastical Relations Commission of the same body, as well as by more than one voluntary Association working in connection with the Church of England.

Your Committee would further suggest the appointment of a Committee, with authority to communicate with the Orthodox Eastern Patriarchs, the "Holy Governing Synod" of the Church of Russia, and the chief authorities of the various Eastern Churches, in order to ascertain how far it may be possible, without sacrifice of principle, to take steps towards the promotion of such closer relations. There is reason to believe that a desire for such action exists on the part of not a few individuals among the Prelates of the Eastern Churches, but it is important to know how far this feeling is shared by the ruling authorities of the Churches themselves. It would be the duty of such a Committee to ascertain by careful inquiry and friendly communication, and by personal conference where possible, how far there is any such desire on the part of the Eastern Churches; and further in what light it would be regarded by the various branches of the Anglican Communion. Those who, on either side, are best acquainted with the important differences which exist between the teachings and customs of the Anglican and the Eastern Churches, will best appreciate the difficulties which appear to stand in the way of their reconciliation; but they will also most hopefully believe that when the origin and the character of these divergences are more accurately understood

many of them will be found to have no authority from the Churches themselves, and others to be not incapable of explanation and adjustment. Many of these divergences have their origin in the different characteristics of oriental thought and expression and in the differences of temperament which distinguish the Eastern nations from those of the West; and similar difficulties may no doubt exist on their side with regard to ourselves. The Committee are thankful to recognise and to bring to the notice of the Conference the great regard and high reverence which are shown to the Word of God in the Orthodox Churches of the East, and the readiness with which they have endeavoured to encourage and to promote the circulation of the Holy Scriptures among the people in their own tongues. Above all, the Committee desire to express their conviction that by united prayer the happy issue will most surely be found, and they rejoice to know that both in East and West there are already a goodly multitude who are offering up such intercessory prayer. In such a matter as this there can be no room for faithless fears among those who truly "believe in the Holy Ghost" and in His willing power to draw together in the bonds of love the divided Members of the Body of Christ.

(b) ON THE LATIN COMMUNION.

As regards the Church of Rome, a series of documents has been issued by Pope Leo XIII., expressing his desire for the union of Christendom, but unfortunately asserting as its only basis the recognition of the papal supremacy as of divine right. In the last of these documents the Pope proceeded to an examination of the position of the Church of England, and thus called forth an answer from the Archbishops of the English Church. Though controversy is rarely a method of promoting unity, there are grounds for thankfulness in the courteous tone in which much of this controversy has been conducted; in the abandonment by the Pope of much irrelevant and spurious matter which previously rendered discussion hopeless; in the limitation of the sphere of controversy to definite points; in a large amount of subsidiary literature, embodying the results of much research; and in the desire shown on both sides to understand and not consciously to misrepresent one another. If this spirit increases, even controversy will not have been in vain; and we await the issue of such controversy with entire confidence.

The Committee do not propose to submit any resolution to the Conference on this branch of their subject. They desire to adopt, as the substantial expression of their own opinion, the words of a Committee on Home Reunion of the Lambeth Conference of 1888.

"The Committee with deep regret felt that, under present

conditions, it was useless to consider the question of Reunion with our brethren of the Roman Church, being painfully aware that any proposal for reunion would be entertained by the authorities of that Church only on condition of a complete submission on our part to those claims of absolute authority, and the acceptance of those other errors, both in doctrine and in discipline, against which, in faithfulness to God's Holy Word, and to the true principles of His Church, we have been for three centuries bound to protest."¹

(c) ON OTHER CHRISTIAN BODIES.

I.

The question of unity with Christian bodies, other than the Eastern and Roman Churches, is one which has awakened among the members of this Conference a deep and most affectionate interest, and has led them to consider once more on what basis such unity might be established.

At the Lambeth Conference of 1888 the following important resolution was passed on the subject:—

That in the opinion of this Conference, the following Articles supply a basis on which approach may be, by God's blessing, made towards Home Reunion:—

- (a) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to Salvation," and as being the rule and ultimate standard of faith.
- (b) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.
- (c) The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him.
- (d) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.²

And now to-day we can only re-affirm this position as expressing all that we can formulate as a basis for conference.

It may be well for us to state why we are unable to concede more.

We believe that we have been Providentially entrusted with our part of the Catholic and Apostolic inheritance bequeathed by our Lord, and that not only for ourselves, but for the millions who speak our language in every land—possibly for humanity at large.

¹ See above, p. 159.

² See above, p. 122.

Nearly a century ago the Anglican Church might have seemed to many almost entirely insulated, an institution, in Lord Macaulay's language, "almost as purely local as the Court of Common Pleas." Yet at that time an eminent Roman Catholic (Count Joseph de Maistre) declared his conviction that the English Church was endowed with a quality analogous to that possessed by chemical *intermèdes* of combining irreconcilable substances.

This quality of our Church we cannot forget and dare not annul. We feel we should not be justified in placing "new barriers between ourselves and the ancient historical Churches." Nor, in a different direction, do we believe in mere rhetorical calls to unity. Nor would we surrender in return for questionable benefits the very elements of the peculiar strength and attractiveness of our own system—its quiet adherence to truth, its abstinence from needless innovation, its backbone of historical continuity. We cannot barter away any part of our God-given trust, because we feel that such action would involve an amount of future loss and forfeiture which we cannot estimate at the moment.

For these and other reasons we cannot concede any part of our essential principles.

II.

Yet, if this, our inevitable attitude, seems discouraging to many loving hearts, those who are watching for the day of reunion to whiten upon the clouded sky are not without tokens of the coming dawn.

Let us glance for a moment at our four principles.—We rejoice to see—1. The general and loving acceptance of the Holy Scriptures of the Old and New Testaments, as containing all things necessary to Salvation and as being the rule and ultimate standard of faith.

2. It is cheering to find that not only the Apostles' Creed but also the Nicene Creed is received by so many holy and gifted minds among our separated brethren. In the Nicene Creed—that lasting safeguard against all forms of speculation which call in question either the perfect manhood or the true Godhead of our Blessed Lord—they acknowledge the essential Christianity necessary for eternal life, more particularly the full truth concerning the person of our Lord Jesus Christ.

3. As to the Two Sacraments ordained by Christ Himself: many to whom the question has been referred not only assent to the necessity of the unfailing use of Christ's words of Institution and of the elements appointed by Him; but, in accordance with our Prayer Book, see in the one ordinance the Sacrament of life, in the other the Sacrament of growth.

4. The historic Episcopate not unnaturally raises graver diffi-

culties. Yet in America many of our Presbyterian brethren appear to have been not unwilling to remember that in England in 1660 their forefathers would have been prepared to accept episcopacy with such recognition of the laity as now exists in the United States and in the Irish and many of the colonial Churches. We naturally turn to the Established Church of Scotland, which approached us at the beginning of the present Conference with a greeting so gracious and so tender. That body has amongst its sons not a few who are deeply studying the question of the three Orders in their due and proper relation.

III.

As we approach the conclusion of our task, we wish to advert to two subjects which should stand out high and clear above all else:—(1) The Divine purpose of unity; (2) the existence of conditions in the Church and spiritual world. The first as our authority for working, the second our encouragement to work.

(1) We are thankful that the subject of Christian unity is gaining an increasing hold upon the thoughts, and, we believe, upon the prayers, of Christian people. The day is passed in which men could speak of the Church of God as if it were an aggregate of trading establishments, as if our divisions promoted a generous rivalry, and saved us from apathy and indolence. Men of all schools of thought are realising the grievous injury which has been done to Christianity by the separations which part holy men and women of various Christian bodies from each other.

(2) We find an ever-growing hope of reconciliation in the historical phenomenon of *circumstances* generating a *condition* in the world of thought.

Such *condition-crises* sometimes occur. Their history is this. For a long period, two strains of thought, two currents of opinion, two sets of ideas, exist in a community. Of these, one at the outset is greatly in excess of the other; but that other has in it the true principle of growth, and so at last the two elements stand in equilibrium. Then the balance turns irresistibly, and the hopeless minority of one century becomes the triumphant majority of another. At the present time we are led to believe that this principle may be applied to "Home Reunion."

Circumstances, which are but God's preparation, produce the *condition* which is God's advance. We look forward in faith and hope to the sure coming of a time when this condition will arise by the anti-sectarian and conciliating work of God the Holy Ghost in the life of Christendom.

The *circumstances* of our Christendom are rapidly producing the *condition* which is antagonistic to separation. The circumstances to which we refer are such as these: larger and more liberal

views of the interpretation of Scripture; movements which enlarge and correct men's knowledge of primitive Church history; the overthrow of metaphysical systems which deprave and discolour the attributes of God; belief in and love of the living, ascended Christ, giving earnestness and beauty to Christian worship; thought critical, ethical, æsthetic—these things are bringing about the *condition* in which union will be as natural as disunion has been for some centuries.

In this renewed spirit of unity we trust that our beloved Church will have a large share. We speak as brothers to these Christian brothers who are separated from us. We can assure them that we fail not in love and respect for them. We acknowledge with a full heart the fruits of the Holy Ghost produced by their lives and labours. We remember the fact, so glorious for them, that in evil days they kept up the standard at once of family virtue, and of the life hidden with Christ in God. We can never forget that lessons of holiness and love have been written upon undying pages by members of their communions, and that the lips of many of their teachers have been touched with heavenly fire. We desire to know them better—to join with them in works of charity. We are more than willing to help to prevent needless collisions, or unwise duplication of labour. We know that many among them are praying like many of ourselves, that the time may be near for the fulfilment of our Master's prayer that "they all may be one." Surely in the unseen world there is a pulsation of joy among the redeemed; some mysterious word has gone forth among them that Christ's army still on earth, long broken into fragments by bitter dissensions, is stirred by a divine impulse to regain the loving brotherhood of the Church's youth. May we labour on in the deathless hope that, while in the past, unity without truth has been destructive, and truth without unity feeble, now in our day truth and unity combined may be strong enough to subdue the world to Christ; and the Muse of the Church's history may no longer be hate but love. May He grant us (in Bishop Jeremy Taylor's words) "uniting principles, reconciled hearts, and an external communion in His own good season."

Time ripens, thought softens, love has a tender subtlety of interpretation. Controversy in the past has been too much the grave of Charity. We have much to confess and not a little to learn.

IV.

When we come to consider the practical steps which are to be taken towards reunion, we feel bound to express our conviction as to the magnitude and difficulty of the work which lies before us; a work which can only be accomplished by earnest, and, so far as possible, united, prayer to our Heavenly Father for the help

of the Holy Spirit that we may be delivered from all hatred and prejudice, from everything that can hinder us from seeing His holy will, or prevent us from accomplishing His divine purpose.

The Lambeth Conference of 1888 adopted the following resolution :—

“That this Conference earnestly requests the constituted authorities of the various branches of our Communion, acting, so far as may be, in concert with one another, to make it known that *they hold themselves in readiness* to enter into brotherly conference (such as that which has already been proposed by the Church in the United States of America) with the representatives of other Christian Communions in the English-speaking races, in order to consider what steps can be taken, either towards corporate reunion, or towards such relations as may prepare the way for fuller organic unity hereafter.”¹

We consider, however, that the time has now arrived in which the constituted authorities of the various branches of our Communion should not merely make it known that they hold themselves in readiness to enter into brotherly conference with representatives of other Christian communities in the English-speaking races, but should themselves *originate such conferences and especially arrange for representative meetings for united humiliation and intercession.*

ON THE MORAVIAN CHURCH.

Your Committee find that the last Lambeth Conference expressed themselves in regard to the *Unitas Fratrum* in the following resolution :—

“That having regard to the fact that the question of the relation of the Anglican Church to the *Unitas Fratrum*, or Moravians, was remitted by the last Lambeth Conference (of 1878) to a Committee, which has hitherto presented no Report on the subject, the Archbishop of Canterbury be requested to appoint a Committee of Bishops, who shall be empowered to confer with learned theologians, and with the heads of the *Unitas Fratrum*, and shall report to His Grace before the end of the current year, and that His Grace be requested to take such action on their Report as he shall deem right.”²

The Committee appointed in accordance with this request collected some valuable materials for a report, which were informally laid before the late Archbishop of Canterbury.

¹ See above, p. 122.

² See above, p. 123

Your Committee are of opinion that on some questions involved further investigation and consideration are desirable, and they therefore deprecate any pronouncement at the present time upon the question of Moravian Orders.

Your Committee find that very friendly relations exist at the present time between the *Unitas Fratrum* and the members of the Anglican Church in contact with them, and that their missionary efforts, their zeal for education, and their Christian spirit are held in high esteem. The good and unobtrusive work that they have done and are doing in the mission field, their excellent methods and discipline, and their consistently unaggressive attitude, have especially endeared them to those Bishops of our Communion whose sphere of labour lies outside England. It is, therefore, obviously a matter of expediency as well as of duty to bridge over or remove the obstacles which at present separate the two Communions.

Your Committee accordingly submit to the Conference two resolutions which will, they trust, if accepted, conduce to this most desirable end.¹

ON THE SCANDINAVIAN CHURCH.

The last Lambeth Conference desired, "That earnest efforts should be made to establish more friendly relations between the Scandinavian and Anglican Churches; and that approaches on the part of the Swedish Church, with a view to the mutual explanation of differences, be most gladly welcomed, in order to the ultimate establishment, if possible, of inter-communion on sound principles of Ecclesiastical polity." Your Sub-Committee have to report that no advances of the character hoped by the last Conference have been made by the Church of Sweden. It still remains for the present Conference to consider in what way "earnest efforts can be made to establish more friendly relations between the Scandinavian and Anglican Churches."

Those Members of this Committee who have been most concerned in this question, either as having visited Sweden in this interest, or as being most closely in contact with Swedes in America, do not represent any desire for nearer approach to be apparent on the part of the Church of Sweden, which seems to exhibit indifference on the subject. The practical urgency of the question of closer union can only be measured by those Bishops who, chiefly in certain districts of America, have large bodies of Swedish settlers in their Dioceses, and to whom it is a pressing problem to determine upon what condition they may be able to take Episcopal charge of those settlements.

In regard to these settlements your Committee are informed

¹ See above, p. 206.

that it is incorrect to speak as if there were a Church of Sweden in America. The Swedish immigrants come as individual settlers, and are not organised with Pastors from Sweden as congregations connected with the Church of Sweden, but, where they form Swedish congregations, do so as members of the non-Episcopal body called the Augustana Synod. Their proclivities are as much towards other non-Episcopal bodies as towards the American Church. Those who become members of the American Church do so from personal preference for it among the religious bodies which they find in the country, not as members of a Church in recognised communion with it. Swedish students have been ordained as clergy of the American Church, but simply as other students are, and on the same qualifications. Swedish Orders are not accepted for ministrations in American congregations. It may be well here to refer to the Report presented to the General Convention in 1895 by a Joint Commission on Swedish Orders, although it was not adopted by the Convention. That report concluded with this Resolution: "That (while not giving any judgment with regard to the validity or otherwise of ordinations ministered by the Established Church of Sweden, for the reason that the subject is now before the Lambeth Conference) for the greater security of our own people, this General Convention judges it right that without first receiving the Order of Deacon, and afterwards that of Priesthood, with the undoubtedly sufficient form of words provided by our Prayer Book, and from a Bishop in communion with this Church, no Minister of the Swedish Church shall be allowed to officiate in any Congregation under the Ecclesiastical Jurisdiction of the Protestant Episcopal Church."

Though not adopted by the Convention, this represents the existing practice; and the reasons on which the Joint Commission based their proposed Resolution, may furnish a convenient summary of the defects alleged by those not satisfied as to the validity of Swedish Ordinations. The Lambeth Conference may judge that the propriety of invitations to the Church of Sweden, or of efforts to promote mutual explanations with a view to establishing intercommunion with that Church, may depend upon the probability of the Conference itself being satisfied of that validity. On this ground your Committee present the positions asserted in the Report of the American Joint Commission to their General Convention.

"1. They find that there is a very strong probability that in the Established Church of Sweden a tactual ministerial succession has been continued since the time of the Lutheran Reformation.

"2. They also find that since that time the Swedish Church has not retained the three orders of the Ministry, the Diaconate, as a Holy Order, being entirely rejected.

"3. They further find that at Swedish Ordinations the laying

on of hands is accompanied by no words denoting the conferring of any gift, order, or office, nor by any prayer for the descent of the Holy Ghost. The only words now used, and this has been the unvarying custom since 1571, are the Lord's Prayer.

"4. They also find that the same ceremony of laying on of hands and the same words are used at the 'Ordination to the office of Preaching,' at 'the Installing into the office of Church Pastor,' and at 'the Installing of a Bishop into Office.'

"5. They also find that while 'Ordination' or 'Consecration' to the Episcopate is sometimes spoken of in the Canon Law, in the present office books there is no such Service, but only one for 'Installing a Bishop into Office,' which corresponds almost exactly with the form for 'Installing a Church Pastor into Office.'

"Your Joint Commission could add other facts, but they deem these sufficient to warrant their proposing the resolution (as given above)."

In the face of the careful study on which the Joint Commission assures the Convention that their report is based, this Committee (while observing that the Convention did not adopt the report, but continued the Commission and postponed further consideration until the next General Convention) express their respectful hope that further examination of the facts may be pursued on behalf of the Lambeth Conference.¹

It is not the office of this Committee to argue the large ultimate question, what is the measure of essential adequacy of form to be required by one Church of another Church, as the condition of intercommunion? whether, for example, the essential adequacy be in the intention of the whole office, or in a particular verbal expression or formula; whether the Lord's Prayer can be offered with special and sufficient intention; whether recitation of Scripture enjoining the function be sufficient expression, or such recitals must be turned into formal prayers; whether such prayers must be offered individually by the Consecrators or Ordainers, or may be offered by the whole assembled congregation; whether such prayers must be said absolutely during the continuance of the act of imposition of hands, or may conclude and combine into one functional action a series of ceremonial emblems of the office to be conferred; whether any particular order of prayers and acts be essential; and chiefly whether complete enumeration of all functions assigned to an office by one Church is to be required of others in exact identity. These, and like general questions of principle, on which ultimate judgment about the validity of Ordinations may be held to depend, are questions for the Conference itself.

But the Committee having presented above the arguments of the American Joint Commission, think it only fair to supplement them with these remarks upon the facts.

¹ See above, p 206, Resolution 39.

1. The one object of King Gustavus Vasa in his dealing with the Pope was to secure a valid National Episcopate.

2. The first Archbishop of Upsala consecrated after the Reformation, for the transmission of Apostolical Succession, laid down, in an ordinance made law at the Synod of Upsala in 1572, that a Bishop should be regularly elected, that his Election should be confirmed by the State, and that he must receive *Episcopal Consecration*.

The Preface of the Swedish Prayer Book asserts that while the Prayer Book has been revised at each interval of a century, this revision has not been made for change of doctrine or custom, but to meet advances in culture, and that the teaching is the same as at the first.

The chief anti-Lutheran National historians hold it beyond dispute that orders were transmitted by consecration to the succession of Swedish Bishops.

In interpreting the office book, this original intention and historical recognition must be taken into account.

3. Comparison of the offices for installing a Bishop and a Pastor brings out essential differences of more importance than the mere likeness of phrase used in speaking of a Bishop as set in an office. The Pastors' institution may be conducted by Priest or Provost, and is not an Episcopal function. The Pastor is called "*Introducendus*," not "*Ordinandus*." No emblems or instruments are given him, nor is the *Veni Creator* used. His office is not referred to Divine institution, nor does the Installer speak of acting on behalf of God. The Lections are varied from those at Ordinations, though some are the same. These differences in the character of Instalment; in the title of the Installed; in the intentions expressed in the Lections; and in the delivery of emblems or instruments, as well as in the questions asked and in the Invocation of the Holy Ghost; may be held by Swedes to constitute the same difference between the Swedish offices for Bishop and Pastor, as exists between our services for Consecration and Institution.

4. The salient points of agreement between the two Swedish offices are: (1) That in both offices the Bishop and Pastor are set—the one in a particular see, the other in a particular parish. (2) That the only prayer offered during the actual imposition of hands is the Lord's Prayer. But here again, in the Bishop's case, the culminating emblem of setting the mitre on his head is all that intervenes between the imposition of hands and the following special prayer, almost identical with that in the Anglican Ordinal:—

"We thank Thee, Almighty God, Merciful Father, that Thou of Thine infinite kindness hast given us Thy only begotten Son Jesus Christ to be our Saviour; who, after He had redeemed us

by His death, ascended over all heavens, hath richly poured out His gifts upon mankind, and, for the upbuilding of His Church, set some to be Apostles, some Prophets, some Evangelists, and some pastors and teachers; we pray Thee, grant this Thy servant, who is now set to have oversight in the Church, Thine Holy Spirit, that he may always be ready to work for the gospel of peace, and so use the office which is given, that he may not pull down but build up, not harm but help. Let him not neglect the gift that is in him but hold to prayer, to establish Thy word, to read, warn, and teach. Let him in all things show himself to be Thy servant so that he, as a faithful and ready steward, may feed Thy household in due season, and at the last may receive eternal joy—through Jesus Christ, etc.”

The service implies, as distinctly as our own ordinal, a lifelong office, resting on gifts and containing duties which are the same in both ordinals.

5. The office for the second Order of Ministry is criticised by the American Commission only upon the general point already dealt with, viz., that the Lord's Prayer is the only prayer during the actual imposition of hands. The name of this Order has caused misapprehension. The Preacher-Office (which might be rendered the Prophetic Office) is to be interpreted by the intention expressed in the Lessons in which the ordained is directed to see the idea of his office, and which include John xx. 21-23; and further expressed in the questions which inquire not only about teaching, but about the ministry of the Sacraments according to Christ's institution. The action of imposition of hands is supplemented by the investing with the chasuble. The terms employed about the office speak expressly of it as Ordination; and its contents, if varied in order, agree very closely with the Anglican Ordinal.

6. The Diaconate holds a place like that of a Lay Reader in the Anglican Church.

This Committee do not embody the Swedish Ordinal in their Report, because there is variation in the translations available, and in editions of the Swedish books themselves, and this in important technical terms. They think that it should be a step preliminary to an expression of any judgment about the Swedish Ordinal, that a complete and authoritative translation of it be made.

It is upon the general principles affecting the essential adequacy of that Ordinal that the validity of the Swedish Orders has to be considered.

No question appears to be raised as to what the American Commission calls a “tactical ministerial succession,” of which it allows a very strong probability that no break of continuity has occurred since the Reformation. Its beginning may be very shortly stated from the manuals available, which, if the statements are verified,

establish that "the Apostolic Succession was received by Peter Magnusson, consecrated at Rome in 1524 to be Bishop of Westeras, and was conveyed by him to several Bishops by consecration, who in like manner transmitted Roman orders to their successors in the Swedish Church." The said consecration of Magnusson at Rome is certified by a letter of Clement VII. to Gustavus; by a letter of the Papal Prothonotary to the Archbishop of Trondhjem; by records at his Monastery of Wadstena, of his visit as Bishop and his death as Bishop; by his admission as Bishop to the State Council; and by accounts in three co-temporary Episcopal Chronicles. In 1528, before Gustavus in 1529 rejected the Roman supremacy, Magnusson consecrated three Bishops in view of the King's Coronation. In 1531 he consecrated Peterson as the first Archbishop of Upsala after the supremacy of Rome was rejected, and three other Bishops with a view to the King's marriage. Archbishop Peterson made in the Synod of Upsala in 1572 the provision above noticed for perpetuating Episcopal Consecration for the Episcopal Succession.

To return to the practical problem before your Committee. The Bishops most nearly concerned with Swedish settlements have to determine what Ecclesiastical relations with them would be legitimate. The question is two-fold—as it affects Swedish laity, and as it affects Swedish Clergy. Can they accept Swedish Confirmation, and admit lay Swedes to communicate in Churches under their jurisdiction? Can they admit Swedish Clergy to minister in those Churches? In face of their belief that the Swedish Church authorities are indifferent about intercommunion, and seeing that congregations of the settlers are rarely in charge of Swedish Episcopal Clergy, and feeling that members of these non-episcopal bodies must and can be dealt with by reception into the American Church, the American Bishops do not press for any hasty change in the present position, which they think possible to work on for some time towards gradual amalgamation; at the same time they desire a step forward to be made. They suggest that the first step might most wisely be taken by making personal approaches to the Swedish Bishops most interested in the subject, with a view to learning the disposition of the Swedish Church for any communication about it.

Signed,

WILLELM : EBOR :

Chairman.

No. 7.

Report of the Committee¹ appointed to consider and report upon the subject of International Arbitration.

In presenting their Report, your Committee desire to express their sense of the importance of the subject entrusted to their consideration. They have avoided all reference to ancient theories, and have dealt as far as they have been able with the more practical aspects of the question.

Interdependence of Nations.

The horrors of war and the blessings of peace are admitted, but the probable magnitude of any future war is hardly realised. In the first 14 days of the Franco-German War, when the combatants engaged can hardly have reached a million, 50,000 men are said to have fallen. Now, however, it has been calculated that, in the event of European war, there would probably be as many as 20,000,000 armed men placed in the field. None can contemplate the slaughter which such a war would necessitate without yearning for well-founded peace. Whilst the knowledge of these gigantic forces may make nations reluctant to embark on war, there are, nevertheless, conditions which tend to promote it. The intense feeling of nationality; the growing sense of race interests; the pressure which, owing to increasing population, is felt by some European nations—are causes which may make war inevitable. With these may be reckoned the influence of popular excitement, stimulated by the telegraph and the press, and not wholly unaffected by the manipulation of speculators on the bourses and stock exchanges, and by the unscrupulous arts of self-seeking politicians. In moments of excitement peoples may be more

¹ Names of the Members of the Committee:—

Bishop of Ballarat.

„ Cashel.
 „ Chichester.
 „ Colorado.
 „ Huron.
 „ Kansas.
 „ Lichfield.
 „ Marlborough.
 „ Massachusetts.
 „ Newark.

Bishop of Newfoundland.

„ New York.
 „ North Queensland.
 „ Pretoria.
 „ Ripon (*Chairman*).
 „ Swansea.
 „ Washington.
 „ Western New York.
 „ Western Texas.

ardent than reasonable, and may be plunged into war before they are aware of it. Within our own generation we have had examples of this danger. We have had in the heated public feeling aroused by comparatively insignificant incidents witness and warning of the difficulty of controlling the impulses of an excited people.

Notwithstanding this, at no period of the world has it been easier to realise the miseries inevitable to war. We recognise more and more the interdependence of nations. The deepest thinkers assure us that it is a fiction to believe that the prosperity of one nation is promoted by the adversity of another. Casual, transitory, or fictitious gains may arise to particular interests or trades in consequence of war, but the terrible dislocation of commercial intercourse and trade arrangements far outweighs any such gain. As civilisation grows, the sense of this dependence of nation upon nation must increase. Some peoples are dependent for their food, others for their wealth, and all more or less for their comfort, on one another. Sixty per cent. of the exports of the United States come to England; 33 per cent. of their imports come from England; this means a commercial intercourse of a magnitude which is little appreciated, but the dislocation and divergence of which through war would bring ruin to millions, and untold misery to the working classes who would be the first to suffer. In realising this interdependence of nations we can appreciate the force of the words of that great modern soldier, General Moltke, "Every war, even for the nation that conquers, is nothing less than a misfortune." This misfortune touches far more than material interests: Art, Literature, and Science have joined with commerce in binding nation to nation. War strikes at the heart of the higher interests of mankind.

Your Committee are far from urging peace simply for prudential reasons. It is no part of their duty to declare that there have not been in the past or that in the future there may not be occasions when some great principle must be fought for. But under any circumstances before the decision of war is invoked, it appears to them to be the solemn duty of the people to make sure that it is a great principle and not a prejudice or object of pride which is at stake, and to reflect that great principles may often be more effectively maintained by reasoning, fair dealing, and patience, than by war. In an age when differences between individuals are settled by the Courts, and by a regard for justice, it is reasonable to hope that by similar methods serious differences between nations may be decided.

Indications of Popular Feeling.

As an indication of the growth of popular feeling on the subject, your Committee may notice the number of voluntary societies

which have been established within the present century. No less than six peace societies exist: the English Society, dating from 1816; the American, 1826; the Swiss, 1830; the French, 1841; followed in 1882 and 1883 by the Danish and Norwegian Societies. But societies like these, which may be thought to be somewhat ideal, have of recent years given way, more or less, to societies established for the distinct purpose of advocating the principles of Arbitration. Of these, the English Society, 1882, and the Swedish Society, 1883, were followed by the French Society of 1889, which is the result of the fusion of two previous similar societies. In the United States an important organisation has recently come into existence. There are also societies which have been described as socialistic, which are mainly working men's societies for the promotion of peaceful relationships between nations. An English society was established in 1875, and a French society twelve years later. But besides these national societies, there are three international societies, "The International League of Peace and Liberty," 1867; "The Institute of National Rights," having for its aim the consideration of international law, and its codification, arbitration, and the insertion of arbitration clauses in treaties; and thirdly, the association for the "Reform and Codification of the Rights of Nations," 1873. These and kindred societies, whatever may be thought of their individual characteristics and methods, are indications of a growing popular feeling in favour of the peaceful solution of international difficulties. The establishment of the more recent "Entente Cordiale," which will be in the recollection of many of us, is only another sign of the same state of feeling.

Parliamentary Action.

Your Committee notice with pleasure the progress which has been made in bringing the question of International Arbitration before the Legislatures of different countries. Within two years, 1873-75, resolutions in favour of International Arbitration in one form or another were passed by the Legislatures of England, Italy, Sweden, the United States, Holland, and Belgium. Similar resolutions, in even more recent years, have been brought forward. In 1888 a petition, signed by 6,000 citizens, advocating permanent arbitration between the Scandinavian States, was presented to the Danish Parliament, May, 1888. In October, 1890, the Assembly carried by a majority of fifty-eight to ten a motion not only advocating arbitration between the Scandinavian States, but pressing for negotiations for the establishment of the principle with other nations. In the same year a similar vote was passed in the Parliaments of Norway and Spain; and the Italian Parliament authorised the Government to conclude treaties of arbitration with

all the Powers. Such movements are enough to justify the words of Lord Salisbury in his speech at Hastings in 1892: "We have got rid of private war between small magnates and smaller magnates in this country: we have got rid of duelling between man and man: we are slowly, as far as we can, substituting arbitration for struggling in international disputes."

Arbitration in Practice.

In practice, the principle of arbitration has been increasingly recognised in recent years. Between 1820 and 1830 there were only three cases of international dispute submitted to arbitration. Between 1880 and 1890 there were no fewer than 21. The average number of cases per decade between 1820 and 1850 was four; between 1850 and 1890 it was between 15 and 16. It is true that the majority of these cases have been on matters of minor importance, but that matters of first-rate importance have not been excluded is proved by the cases of the Grand Duchy of Luxemburg, of Crete, and of the Alabama Claims.

The Committee desire to call attention, moreover, to the fact that the majority of instances in which arbitration has been invoked have been cases more or less touching commercial interests. Parallel to this is the almost automatic action of maritime laws (practically arbitration principles) which govern the Prize Courts.

When it is remembered that the commercial interests of nations are their practical interests, and that political questions are seldom strong enough to lead nations to forget them, it will be seen how large a proportion of pressing human affairs may be brought under the principle of arbitration. It has been proved that nations are not averse to employ it in matters not affecting such vital interests as their existence, their independence, or their integrity. It can no longer be said, therefore, that arbitration is an untried method.

The habit, moreover, of appealing to arbitration calls a halt to the roused passions of men, and gives pause to hasty action. It allows men time to think, and the second thoughts of nations, as of men, are usually the best and wisest thoughts.

Arbitration Methods.

Your Committee deem that it is no part of their duty to recommend methods of arbitration, or to suggest the rules or principles on which Courts of Arbitration may be formed. They fear, however, that a permanent International Tribunal for all nations can hardly be looked upon as within the sphere of practical possibilities. Nations would view such a tribunal with suspicion. It

could hardly have the power to enforce its decisions, and if it had, the enforcement of its decisions would mean war. They look with more hope to the practice of contracting Arbitration treaties between nations, leading to the creation of a temporary court mutually agreed upon, and to the establishment of Arbitration Commissions specially constituted for the occasion, and voluntarily accepted. In this way the impartiality, which is essential to the success of such efforts, would be more likely to be secured than could be possible in a permanent international court. They look, with still more hope, to the growing practice of inserting arbitration clauses in international treaties; seeing that arbitration can be most successfully used in matters touching facts, and in the interpretation of admitted documents like treaties.

They desire also to express their opinion that the cause of international peace is not promoted by those who indulge in theories and visions, even though those theories are dignified by the name of "Laws of Nature." They believe that in matters of this kind, it is as dangerous to awaken false hopes as it is to repress the growing sentiment of mankind in the direction of a better state of things. Far better than enlarging on doubtful theories is to put forward facts, and to give prominence to those precedents which do so much to stimulate the conscience and establish the confidence of mankind in the growth of good.

Public Opinion.

While your Committee would hesitate to pronounce war, *per se*, to be immoral, as some have done, they cannot but feel that there are deep moral principles involved in the subject. Philosophers have recognised this. In Germany, Kant and Hegel; in France, Auguste Comte; in England, Jeremy Bentham, James Mill, and John Stuart Mill have written in this sense. In the judgment of the Committee, therefore, the best work which the Christian Church can do in this matter is to foster the Christian moral sense of public opinion. It should seek to familiarise peoples with the idea of arbitration, and to impress upon them that there is another mode of settling disputes than the appeal to the sword. Much good may be done by calling attention to the literature of peace. Children are familiarised with the glories of war; they are not so often made familiar with the less obtrusive, but not less noble heroisms of peace. It would seem to be the part, therefore, of all Christian people to keep steadily before their own minds, and to aid in keeping before the minds of others, a better ideal of international intercourse. Christianity encouraged the nobler aspects of patriotism, but Christianity certainly proclaims the brotherhood of man. The Roman Emperor Marcus Aurelius said, "As I am Antoninus, I am a citizen of Rome; as I am a man, I

am a citizen of the world." The followers of Christ can say no less than the philosopher king. They should say much more who believe that God hath made of one blood every nation of men, for to dwell on all the face of the earth, and who believe that Our Lord Jesus Christ was an Ambassador of peace.

The Christian Temper.

One consideration more the Committee desire to press upon the Conference. In their judgment indirect means are often more powerful than direct, and the cause of international amity may be promoted in other ways than the popular advocacy of international arbitration and friendly treaties. War depends much more on the temper of peoples than on the theories current at any particular epoch. They would, therefore, urge upon the Conference the duty of reminding their fellow Christians throughout the world that the interests of mankind and the peace of the world are likely to be subserved more by the cultivation of a Christian temper than by the promulgation of theories, however excellent. To promote impartiality of judgment; thoughtfulness and deliberation in action; a judicial calmness in moments of popular excitement; a charitable way of looking at all questions; and a faith in the honour and good intentions of other nations—in other words, to make the sense of righteousness, quietness, and brotherliness really operative in the lives of men is to do more towards peace than compiling volumes or theorising about the laws of nations. It is thus that public opinion—called by some the greatest of powers in these last days—may be directed towards nobler ideals, and by this means the true victory of Christian principles may be accomplished.

W. R. RIXON.

Chairman.

APPENDIX.

The Committee think it may be useful to append a list of some works bearing on the subject of International Arbitration. The works of Grotius, "Rights of War and Peace"; of Puffendorf, "Law and Nature of Nations"; and Vattel on the "Law of Nations" are too well known to need more than mentioning.

Among more modern works are—

Rouard De Card, E: "L'Arbitrage International dans le Passé, le Présent et l'Avenir." Paris, 1877.

Rouard De Card, E.: "Les Destinées de l'Arbitrage International." Paris, 1892.

- Kamarowsky: "Le Tribunal International." Translated from the Russian by Serge de Westman. Paris, 1887.
- Dreyfus, F. C.: "L'Arbitrage International," with Preface by F. Passy. Paris, 1892.
- Revon, Michel: "L'Arbitrage International, son Passé, son Présent et son Avenir." Paris, 1892.
- Laveleye, Emile de: "Des Causes Actuelles de la Guerre en Europe et de l'Arbitrage." Brussels, 1873.
- [Moore, J. B.¹]: "International Arbitration, Historical Notes, etc." 1896.
- Seeböhm, Fred: "On International Reform." 1871.
- Lorimer, Prof.: "The Institutes of Law."
- Amos, Prof. Sheldon: "Lectures on International Law."
- Amos, Prof. Sheldon: "Political and Legal Remedies for War."
- Westlake, Prof.: "The Principles of International Law."
- Holtzendorff, —: "Handbuch des Völkerrechts." 1889.
- Holtzendorff, —: "Encyclopädie der Rechtswissenschaft (Art. Schiedsspruch)." 1881.
- Balch, T. W.: "International Courts of Arbitration, Philadelphia." 1896.
- Calvo, C.: "Manuel de Droit International," §§ 1489–1510. Paris, 1887–88.
- Bluntschli, —: "Das Moderne Völkerrecht der Civilisirten Staten als Rechtsbuch dargestellt." § 448.
- Rivier, A.: "Principes du droit des gens." Paris, 1896.

Attention should also be called to Professor Holland's Lecture on the Brussels Conference of 1874 (London, 1876), and to the interesting articles in the *Forum* of July and October, 1896, the former by President Eliot, of Harvard University, the latter by Lord Russell of Killowen, being the admirable address given by the Lord Chief Justice before the American Bar Association, and also to an article in the *Atlantic Monthly*, by Hon. E. J. Phelps, of July, 1896.

¹ Mr. Moore was entrusted by a vote of Congress with the duty of preparing a history and digest of Arbitrations to which the United States have been parties.

No. 8.

Report of the Committee¹ appointed to consider and report upon the Office of the Church with respect to Industrial Problems—(a) the Unemployed; (b) Industrial Co-operation.

I.

The Committee desire to begin their Report with words of thankful recognition that throughout the Church of Christ, and not least in the Churches of our own Communion, there has been a marked increase of solicitude about the problems of industrial and social life, and of sympathy with the struggles, sufferings, responsibilities, and anxieties, which those problems involve.

They hope that they rightly discern in this some increasing reflection in modern shape of the likeness of the Lord, in whose Blessed Life zeal for the souls and sympathy for the bodily needs of men were undivided fruits of a single Love.

The Committee, before proceeding to touch upon two specific parts of the subject, desire to record briefly what they deem to be certain principles of Christian duty in such matters.

The primary duty of the Church, as such, and, within her, of the Clergy, is that of ministry to men in the things of character, conscience, and faith. In doing this, she also does her greatest social duty. Character in the citizen is the first social need; character, with its securities in a candid, enlightened, and vigorous conscience, and a strong faith in goodness and in God. The Church owes this duty to all classes alike. Nothing must be allowed to distract her from it, or needlessly to impede or prejudice

¹ Names of the Members of the Committee:—

Bishop of Barrow.	Bishop of New Westminster.
„ Beverley.	„ Nova Scotia.
„ Brisbane.	„ Ohio.
„ California.	„ Perth.
„ Chichester.	„ Qu'Appelle.
„ Christchurch, N.Z.	„ Quebec.
Bishop Cramer Roberts.	„ Rochester.
Bishop of Durham.	„ Richmond.
„ Hereford (<i>Chairman</i>).	„ Shrewsbury.
„ Lexington.	„ South Florida.
„ Lichfield.	„ Stepney.
„ Los Angeles.	„ Thetford.
Bishop Coadjutor of Minnesota.	„ Washington (<i>Secretary</i>).
Bishop of Mississippi.	„ Western Missouri.
„ Newcastle, N.S.W.	

her in its discharge, and this requires of the Clergy, as spiritual officers, the exercise of great discretion in any attempt to bring within their sphere work of a more distinctively social kind.

But while this cannot be too strongly said, it is not the whole truth. Character is influenced at every point by social conditions, and active conscience, in an industrial society, will look for moral guidance on industrial matters.

Economic science does not claim to give this, its task being to inform but not to determine the conscience and judgment. But we believe that Christ our Master does give such guidance by His example and teachings, and by the present workings of His Spirit; and therefore under Him Christian authority must in a measure do the same, the authority, that is, of the whole Christian body, and of an enlightened Christian opinion. This is part of the duty of the Christian Society, as witnessing for Christ and representing Him in this present world, occupied with His work of setting up the Kingdom of God, under and amidst the natural conditions of human life. In this work the clergy, whose special duty it is to ponder the bearings of Christian principles, have their part; but the Christian laity, who deal directly with the social and economic facts, can do even more.

The Committee believe that it would be wholly wrong for Christian authority to attempt to interfere with the legitimate evolution of economic and social thought and life by taking a side corporately in the debates between rival social theories or systems. It will not, (for example), at the present day, attempt to identify Christian duty with the acceptance of systems based respectively on collective or individual ownership of the means of production.

But they submit that Christian social duty will operate in two directions :—

1. The recognition, inculcation, and application of certain Christian principles. They offer the following as examples :—

- (a) The principle of Brotherhood. This principle of Brotherhood, or Fellowship in Christ, proclaiming, as it does, that men are members one of another, should act in all the relations of life as a constant counterpoise to the instinct of competition.
- (b) The principle of Labour. That every man is bound to service—the service of God and man. Labour and service are to be here understood in their widest and most inclusive sense; but in some sense they are obligatory on all. The wilfully idle man, and the man who lives only for himself, are out of place in a Christian community. Work, accordingly, is not to be looked upon as an irksome necessity for some, but as the honourable task and privilege of all.

- (c) The principle of Justice. God is no respecter of persons. Inequalities, indeed, of every kind are inwoven with the whole providential order of human life, and are recognised emphatically in our Lord's words. But the social order cannot ignore the interests of any of its parts, and must, moreover, be tested by the degree in which it secures for each freedom for happy, useful, and untrammelled life, and distributes, as widely and equitably as may be, social advantages and opportunities.
- (d) The principle of Public Responsibility. A Christian community, as a whole, is morally responsible for the character of its own economic and social order, and for deciding to what extent matters affecting that order are to be left to individual initiative, and to the unregulated play of economic forces. Factory and sanitary legislation, the institution of Government labour departments and the influence of Government, or of public opinion and the press, or of eminent citizens, in helping to avoid or reconcile industrial conflicts, are instances in point.

2. Christian opinion should be awake to repudiate and condemn either open breaches of social justice and duty, or maxims and principles of an un-Christian character. It ought to condemn the belief that economic conditions are to be left to the action of material causes and mechanical laws, uncontrolled by any moral responsibility. It can pronounce certain conditions of labour to be intolerable. It can insist that the employer's personal responsibility, as such, is not lost by his membership in a commercial or industrial Company. It can press upon retail purchasers the obligation to consider not only cheapness of the goods supplied to them, but also the probable conditions of their production. It can speak plainly of evils which attach to the economic system under which we live, such as certain forms of luxurious extravagance, the widespread pursuit of money by financial gambling, the dishonesties of trade into which men are driven by feverish competition, and the violences and reprisals of industrial warfare.

It is plain that in these matters disapproval must take every different shade, from plain condemnation of undoubted wrong to tentative opinions about better and worse. Accordingly any organic action of the Church, or any action of the Church's officers, as such, should be very carefully restricted to cases where the rule of right is practically clear, and much the larger part of the matter should be left to the free and flexible agency of the awakened Christian conscience of the community at large, and of its individual members.

If the Christian conscience be thus awakened and active, it will secure the best administration of particular systems, while they

exist, and the modification or change of them, when this is required by the progress of knowledge, thought, and life.

It appears to follow from what precedes that the great need of the Church, in this connection, is the growth and extension of a serious, intelligent, and sympathetic opinion on these subjects, to which numberless Christians have as yet never thought of applying Christian principles. There has been of late no little improvement in this respect, but much remains to be done, and with this view the Committee desire to make the following definite recommendation.

They suggest that, wherever possible, there should be formed, as a part of local Church organisation, Committees consisting chiefly of laymen, whose work should be to study social and industrial problems from the Christian point of view, and to assist in creating and strengthening an enlightened public opinion in regard to such problems, and promoting a more active spirit of social service, as a part of Christian duty.

Such Committees, or bodies of Church workers in the way of social service, while representing no one class of society, and abstaining from taking sides in any disputes between classes, should fearlessly draw attention to the various causes in our economic, industrial, and social system, which call for remedial measures on Christian principles.

Abundant illustration of the kind of matters with which such Committees might deal will be found in the following sections of the report :—

II.

The problem of the Unemployed brings us face to face with these two questions :—

- (I.) How best to help those who are unemployed, and in need, at any particular moment.
- (II.) How to counteract the causes in the society of our time which tend to drive people into this necessitous class, and make it so numerous.

(I.) The unemployed are of different types and require different modes of treatment.

- (a) The *unwilling*, such as the lazy, and the vagrant.

These specially need authoritative discipline and corrective management. The existence of such an idle and necessitous class being a danger to society, the State should undertake the duty of dealing with them, both by means of disciplinary authority, and by an enlightened administration of Poor Laws, making labour a condition of relief, and using

all possible means, by training and otherwise, to turn them into good citizens.

- (b) The *unfit*, viz.: (1) The aged poor, for whom Christian society is bound to provide by pension or otherwise some form of decent support; (2) the sick, who must be nursed and tended while ill, and should be assisted in making a fresh start when they recover; (3) destitute children, who should be maintained and educated, so that they may have a chance of growing up to be honest and useful members of society.
- (c) The *unfortunate*, the wreckage of our industrial and social system. Many of these are wrecked, not by any fault of their own, but, through dislocations of trade, changes of fashion, mechanical inventions, the lack of technical training, and other causes, and they have a strong claim on Christian society to assist them by some form of organisation ready for the purpose.
- (d) The *morally weak* who are wrecked through lack of character, being rendered useless by drunkenness and other forms of vice; and they offer a large field for the healing and reforming influences of Christian charity, such as homes and reformatories.

II. The causes which tend to swell the number of the unemployed and suffering poor present even greater difficulties. The Church will best contribute to their solution by patient consideration of such matters as the following:—

- (1) Forms of trade or industry, or any usages, which lead to the "sweating" and degradation of the labouring class, and possible methods of reform.
- (2) Methods of moralising industrial and commercial relationships.
- (3) Stronger control by public opinion and authority over the housing of the poor, both in town and country, and methods by which the existing laws may be more effectually carried out so as to secure the conditions necessary for a decent moral life.
- (4) The encouragement of all sound organisations which have for their object the advancement of thrift and temperance, and the assistance of the working man in making provision for sickness and old age.
- (5) Possibilities of minimising fluctuations and dislocations of employment, with the sufferings consequent upon them, by means of such agencies as Labour Bureaux, Boards of Conciliation and Arbitration, and some judicious use of public works in times of stress.
- (6) Methods of making country life and occupations more

attractive and remunerative, so as to lessen the drift of population into great towns.

(7) The success or failure of the many agencies and schemes, both public and private, which are already in operation for the healing or prevention of these social ills.

III.

In dealing with the subject of Industrial Co-operation, the Committee desire to record their appreciation of the benefits which its originators and supporters have conferred upon the community.

It has helped to spread and strengthen the feeling of mutual membership or brotherhood, and to conciliate the interests of the capitalist, the workman, and the purchaser. It has been equally beneficial in contributing largely to the growth of thrift, independence, a sense of the dignity of labour, and happy family life and contentment, among that portion of the working classes who have taken a share in it. The Committee hope to see it as successfully established on the side of productive industry, as it is in the field of commercial distribution.

At the same time, there would seem to be the need of a note of warning. The very success of the movement is bringing with it an element of danger.

It will be equivalent to the comparative failure of this great movement if it should degenerate into a vast system of joint-stock shopkeeping or industry, conducted on selfish principles, with no dominant moral purpose pervading it, no longer earnestly striving for the amelioration of social and industrial conditions, but aiming chiefly at large dividends.

Such a system is only selfish competition decked out in new garments, and bearing a new name.

The sympathy of the Church with the co-operative movement must depend on the faithful adhesion of those who direct it to its true moral and spiritual purpose.

Such Committees of Social Service as have been recommended above should draw attention to subjects like the following :—

1. The dangers that threaten the co-operative movement through its becoming infected by the spirit of selfish competition, as illustrated by its tendency to give up the principle of profit-sharing on the part of the workers.

2. The elevating influence which the feeling of associated ownership exercises on the character of workmen.

3. The great importance of education.

4. The necessity of confidence in approved leaders, and readiness to entrust responsible authority to capable individuals, and to remunerate them liberally.

5. The vast opportunities for social amelioration which the co-operative system has before it.

The Committee hope that they have shown conclusively how varied and urgent are the questions which demand Christian thought and attention; and that they have sufficiently indicated some of the ways in which it is possible to permeate commercial and industrial life with the regulative and inspiring force of applied Christianity.

They record their conviction that conspicuous, sustained, and widespread effort in this direction, more particularly on the part of Christian laymen, is required at the present time, as one special sign and form of the witness of the Church to the all-sufficiency of her Divine and Incarnate Lord, and to the transforming, enlightening, and quickening power of His Spirit upon human character and life.

J. HEREFORD,

Chairman.

No. 9.

Report of Committee¹ appointed to consider and report upon the Book of Common Prayer—(a) Additional Services, (b) Local Adaptation.

The Committee have carefully considered the subject referred to them, and feel it to be their duty in this Report to bring before

¹ Names of the Members of the Committee:—

Archbishop of York.	Bishop of Iowa.
Bishop of Ballarat.	Bishop in Kiu Shiu.
„ Bloemfontein.	Bishop of Lincoln.
„ Brisbane.	Bishop Macrorie.
Bishop Coadjutor of Brisbane.	Bishop of Marlborough.
Bishop in Corea.	„ Nebraska.
Bishop of Cork.	Bishop Oluwole (West. Equat.
„ Dallas.	Africa).
„ Derby.	Bishop of Rangoon.
„ Dunedin.	Bishop in South Tokyo.
Bishop in Eastern Equatorial	Bishop of Spokane.
Africa.	„ Springfield.
Bishop of Edinburgh.	„ Tennessee.
„ Ely (<i>Chairman</i>).	„ The Platte.
„ Guiana.	„ Thetford.
„ Guildford.	„ Vermont.
(<i>Secretary</i>).	„ Wakefield.

the Conference the principles which they think should be observed in providing services other than those in the Book of Common Prayer, and also in adapting to local circumstances those already contained therein.

The several Churches of the Anglican Communion differ materially in their legal position with reference to the Book of Common Prayer. The Church in England is more or less limited in its action by the terms of the Act of Uniformity. The Amendment Act of 1872 provides as follows (35 and 36 Vict., c. 35, sections 3 and 4):—

3. "Upon any special occasion approved by the Ordinary, there may be used in any Cathedral or Church a special form of service approved by the Ordinary, so that there be not introduced into such service anything, except anthems or hymns, which does not form part of the Holy Scriptures or Book of Common prayer.
4. "An additional form of service varying from any form prescribed by the Book of Common Prayer may be used at any hour on any Sunday or Holy-day in any Cathedral or Church in which there are duly read, said, or sung, as required by law on such Sunday or Holy-day at some other hour or hours the order for Morning Prayer, the litany, such part of the order for the administration of the Lord's Supper or Holy Communion as is required to be read on Sundays or Holy-days if there be no Communion, and the order for Evening Prayer, so that there be not introduced into such additional service any portion of the order for the administration of the Lord's Supper or Holy Communion, or anything except anthems or hymns, which does not form part of the Holy Scriptures or Book of Common Prayer, and so that such form of service and the mode in which it is used is for the time being approved by the Ordinary. . . ."

Under the provisions of this clause many services, some for occasional use, others for use daily or weekly, have been introduced and found of considerable value. But the preparation of such services has been much hindered by the limitation the Act appears to impose as regards the choice of materials.

It is not, however, at all clear that the Acts of Uniformity deprived Bishops of the "*jus liturgicum*," including the right to set forth for use in their Dioceses forms of prayer other than such as are prescribed in those Acts. There are several instances of such services or forms of prayer set forth by Bishops for use in their own Dioceses.¹ This was done at the time when earlier Acts of Uniformity, as stringent as that of 1662, were in force, and seems to prove that such Acts were not intended to hamper the

¹ See Appendix, p. 274.

action of Bishops in this respect. But it is to be regretted that the Act of 1872, which enables the Bishop to authorise services taken from Holy Scripture and the Book of Common Prayer, might appear by implication to limit the power he would otherwise possess of setting forth services composed by himself, or drawn from other sources.

As regards any changes in the Book of Common Prayer itself, whether for local adaptation or for any other purpose, such changes for the Church in England would need confirmation by Parliament.

In other Churches of the Anglican Communion, the state of the case is generally different. The Churches of Scotland, of America, of Ireland, and of Japan, have modified, to a greater or less degree, the services in the Book of Common Prayer, and have in some cases added new services. In some of the Colonies either by an Act of the Legislature or by an act or canon of the Spiritual authority no alteration is allowed, unless it be first made by the Church at home; in others there is no such limitation. But that changes, in some cases, are absolutely needed, is quite clear.

The Committee consider that the only proper course, whether for local adaptation of the Book of Common Prayer, or for the provision of additional services, is for the Bishops to avail themselves of the *jus liturgicum* which, by the Common Law of the Church, belongs to their office. It must necessarily be exercised subject to any restrictions imposed by civil or ecclesiastical authority, and it would also, in the opinion of the Committee, be well if the Lambeth Conference were to advise some limitation in all cases upon the independent action of each Bishop in his Diocese where such limitations are not already in force. These principles of action are embodied in the Resolutions appended to this Report.¹

In the formation of additional services care should be taken to adhere as closely as possible to liturgical usage; and that the distinctive portions of the more solemn offices should not be used apart from their proper place therein.

The Committee think it well to add in an appendix, by way of illustrating their meaning, some examples of additional services and of adaptations of the Book of Common Prayer to local circumstances, which may be found useful or necessary in various parts of the Anglican Communion. Some of the latter are already in many churches in England actually adopted; though without authority, and many of the former are already in many Dioceses provided, under the limitations of the Act of Uniformity Amendment Act, 1872.

A petition from the General Synod of Australia and Tasmania

¹ See above, p. 207.

with reference to the importance of a revised translation of the *Quicunque Vult* being authorised by the Lambeth Conference, was transmitted by His Grace the President to your Committee for their consideration.

Your Committee are of opinion that it is very desirable that action, in accordance with this petition, as expressed in the third of their Resolutions,¹ should be taken.

Signed on behalf of the Committee,

ALWYNE ELY,

July 19th, 1897.

Chairman.

APPENDIX.

Additional Services.

- (a) Additional services for Sundays: Holydays: Weekdays: for the Rogation Days: for Harvest Thanksgiving: Services of Intercession for Missions: Services for Children: Form of Admission into the Church of those Baptised otherwise than according to the Service of the Church: A service for Burial of Children: for Burial of Catechumens: A service for the Admission of Readers to their office: and services to be used by Readers.

Adaptations of Book of Common Prayer to Local Circumstances.

- (b) Shortened Mattins and Evensong: modifications of the various prayers for the sovereign in countries under heathen sovereigns, or under republican government: where there are many communicants and few clergymen some shortening of the form of words used in the distribution of the Holy Sacrament: diminution of number of sponsors required for public baptism: changes in the preface to the Confirmation Service and in the form of the question put to candidates.

Services or Forms of Prayer.

In a volume of Liturgical services, published by the Parker Society in 1847, a list is given of forty-four occasional forms of prayer set forth in the reign of Queen Elizabeth.

Of these, five are stated in their titles to be published or directed to be used by the authority of the Queen: nine "by authority" without specifying of whom: one is only known by a letter in which Parker tells Cecil he has prescribed it for the use of the

¹ See above, p. 208, Resolution 47.

inhabitants of his own Cathedral city in their distress : twenty-four have no title, or none which gives any clue to the authority by which they were published. Of the remaining five, two appear to have been issued by the Archbishop of Canterbury, and the other three by Diocesan Bishops on their own authority. Their titles are as follows :—

[II. 1560.] A short form and order to be used in Common Prayer thrice a week for seasonable weather and good success of the Common Affairs of the Realm : meet to be used at this present, and also hereafter when like occasion shall arise, by the discretion of the Ordinaries within the province of Canterbury.

[VII. 1564.] A short form of thanksgiving to God for ceasing the contagious sickness of the plague, to be used in Common Prayer on Sundays, Wednesdays, and Fridays, instead of the Common Prayers used in the time of mortality, set forth by the Bishop of London, to be used in the City of London and the rest of his Diocese, and in other places also at the discretion of the ordinary Ministers of the Churches.

[VIII. 1565.] A form to be used in Common Prayer every Wednesday and Friday within the City and Diocese of Sarum : to excite all godly people to pray unto God for the delivery of those Christians that are now invaded by the Turk.

[IX. 1565.] A short form of thanksgiving to God for the delivery of the Isle of Malta from the invasion and long siege thereof by the great army of the Turks both by sea and land, and for sundry other victories lately obtained by the Christians against the said Turks, to be used in the Common Prayer within the province of Canterbury on Sundays, Wednesdays and Fridays, for the space of six weeks next ensuing the receipt hereof.

Set forth by the Most Reverend Father in God, Matthew, by God's providence, Archbishop of Canterbury, Primate of all England and Metropolitan.

[XVIII. 1585.] An order of prayer and thanksgiving for the preservation of the Queenes Majesties life and saltie to be used of the preachers and Ministers of the Diocese of Winchester.

No. 10.

Report of the Committee¹ appointed to consider and report upon the Duties of the Church to the Colonies.

"Our Colonial Empire . . . has some of the fundamental conditions of stability. There are in general three ties by which States are held together: community of race, community of religion, community of interest. By the first two our colonies are evidently bound to us, and this fact by itself makes the connection strong."

These remarkable words of the late Sir John Seeley suggest a religious connection between England and the colonies, which the Church of England is bound to cherish and sustain. In an ideal national Church the interests of every portion would be known to those at the centre of affairs, who would direct their efforts towards the efficient working of the system. The first duty of the Church to the colonies would in the view of your Committee be to acquire accurate and full information regarding the condition of affairs, the second to strengthen its weak points by generous and timely help.

But these duties have not been adequately recognised as resting upon the Church as a whole, and therefore voluntary effort on the part of associated individuals has been relied upon. Your Committee gratefully acknowledge that supplies of men and money have been furnished by the Society for Promoting Christian

¹ Names of the Members of the Committee :—

Bishop of Auckland.	Bishop of Mauritius.
„ Ballarat.	„ Missouri.
„ Barbados.	„ Newcastle.
„ Bath and Wells.	„ Newcastle, N.S.W.
„ Brisbane.	„ Newfoundland.
Bishop Coadjutor of Brisbane.	„ Niagara.
Bishop of California.	„ Norwich (<i>Chairman</i>).
„ Capetown.	„ Nova Scotia.
„ Colorado.	„ Perth.
„ Derby.	„ Pretoria.
„ Goulburn.	„ Qu'Appelle.
„ Guiana.	„ Rockhampton.
„ Honolulu.	Archbishop of Rupertsland.
Assistant Bishop of Jamaica.	Bishop of St. Albans.
Bishop of Killaloe.	„ Saskatchewan.
„ Leicester.	„ Sydney.
„ Los Angeles.	„ Toronto.
„ Manchester.	„ Tuam.
Bishop Marsden.	„ Wellington.

Knowledge, the Society for the Propagation of the Gospel, the Church Missionary, Colonial and Continental Church and other Societies, supplemented by contributions elicited by Bishops and Clergy who have appealed personally to Church people in England. Some of these societies, and notably also the Council of the Colonial Bishops' Fund, have given further and most munificent help in the endowment of Colonial Sees. It is to be hoped, however, that as the State has come to regard the colonies as very much more important than they were deemed in days gone by, so the Church in its corporate capacity may look upon the work that is being done in these outposts and at the front as one that demands far more concentrated attention and wisely considered plans for its successful accomplishment.

Turning now to matters suggested by the actual condition of affairs, your Committee are face to face with the fact that (as they learn from many quarters of the colonial field) large numbers of people who themselves, or whose parents, claim membership in the English Church are destitute of their Church's ministrations, while others through lack of Clergy support the ministrations of other bodies. The duty of providing for their own spiritual needs rests on these settlers as soon as they are in a position so to do, though here an initial difficulty presents itself in consequence of Church people having been accustomed to the assistance of endowments at home, and being slow to recognise the combined privilege and duty of self-support. But as they are the children of the Church of England it becomes her duty to care for them until they have been aroused to a sense of their responsibility and are able to provide for themselves. This care would naturally take the form of a supply of men and means commensurate with the needs of the various colonies. In former days this was attempted by the selection and sending out of Clergy and school-teachers, and since 1787 by the erection of Sees, and by the founding of Church schools and colleges. In more recent years, your Committee think that there has been a disposition so to regard the claims of the heathen world as to lose sight of the fact that those of Church people in the colonies upon the sympathy and help of the Church at home come first in order. To emphasise this priority and to endeavour to meet the very pressing needs of the Church in the Colonies, your Committee offer the following suggestions, under the four heads of Living Agents, Financial Support, the Increase and Support of the Episcopate, and the Care of Emigrants.

I.—*Living Agents.*

Your Committee think it necessary to differentiate between the colonies, for while some are able to supply and train their own

Clergy, and prefer this course to obtaining men from England, there are others which must, at least for a time, depend upon the mother country. Your Committee are of opinion that valuable help may be rendered by a proposed scheme,¹ which they heartily welcome, for service abroad, whereby young Clergy, with the approval of their Diocesans at home, are to be encouraged to take service abroad for a longer or shorter term of years, such service counting as if rendered in England, and their names being retained in the home diocesan calendars. Your Committee understand that the Boards of Missions of the Provinces of Canterbury and York have been asked by the English Episcopate to take steps for giving effect to this scheme, which represents, they are informed, the strong desire of some of the more active and earnest of the younger Clergy, and gives promise of most useful results. Your Committee, however, would add a word of caution, that zeal and a spirit of enterprise are not sufficient qualifications for colonial work; the fact being that in many matters a higher standard of general capability is required for work abroad than at home.

In the training of Clergy, whether in England for the colonies, or in the colonies for themselves, your Committee believe that the Church at home may give great assistance.

St. Augustine's College, Canterbury, and other missionary colleges, have rendered signal service, and it would be well if studentships in these colleges or in the universities could be established, tenable only by men sent home from the colonies for training. Such a course would increase the efficiency of the men, and foster mutual sympathy between Church people at home and in the colonies.

But it is not less important to establish or strengthen colonial colleges and schools, whether for the training of Clergy, or for primary or secondary education. The mother country should give of its best to aid such institutions by the provision of a competent educational staff, and it might be well also to increase the number of studentships which may be held by those who are being educated for the Ministry in and for the colonies themselves.

II.—*Financial Support.*

To do anything which might diminish the wholesome self-reliance which every colony should learn and practise is the last thing which your Committee would propose: but they doubt if the Church at home adequately realises the paramount importance of strengthening the Church in the colonies in its early stages, or in special stages of development. To take illustrations—the rush of Englishmen to the new goldfields of Western Australia, to

¹ See Note A, p. 281.

Queensland and to Mashonaland, and the gradual filling up of that great north-western part of North America which formerly belonged to the Hudson's Bay Company, constitute claims which can only be neglected at the risk of the Church being outstripped by other religious bodies in the care of the great communities which are now in their birth-throes. Your Committee have heard with alarm and apprehension of proposals even to withdraw generous help previously afforded, on the ground that it has been long given, and without any adequate appreciation of the true position of affairs. A comparison of the progress of the various religious bodies in the Dominion of Canada according to the census returns of 1881 and 1891 would suggest lessons as to the serious danger of any premature withdrawal of financial support. The principle of gradual withdrawal according to the growth of the colony is undoubtedly sound, but special circumstances require special treatment, and liberal aid in the early stages of a rising community, in any special time of distress, and at epochs (such as the present in North-West America) on which the issues of the whole future largely depend, is from every point of view wise and true policy.

While the duty of the whole Church in assisting the colonies financially is thus plain, your Committee think there is one point on which clear and decided teaching should be constantly given at home, viz.: the manifest duty of those who derive income from colonial property or securities to contribute to the support and furtherance of the Church's cause in the colony where such property is situate. There are colonies where the Church is struggling with difficulties, and yet from which large revenues are drawn by men and women who live in England, and who give their money, if and when they give it, rather to the place where they live than to the supply of spiritual privileges to the toilers who contribute to their fortunes.

Your Committee have already referred to the necessity of aiding the primary and secondary educational work of the colonies in respect of educational staff. They would add that where Church day and boarding schools have yet to be provided or have inadequate endowment, or are not self-supporting, immediate and generous aid should be given, for the future of the Church is largely dependent upon the rising generation being thoroughly and soundly educated on a religious basis.

III.—*The Episcopate.*

Your Committee moreover feel bound to call attention, first, to the need of a further extension of the Episcopate in the colonies, and, secondly, to the great difficulty caused by the inadequate

endowment of bishoprics, owing in not a few cases to the depreciation in the value of property. Financial support cannot be better given than in this direction, for it has been proved by ample experience that every new See, adequately supported, leads to a general quickening of Church life, and so, even financially, to a large increase of revenue for Church purposes.

IV.—*Emigrants.*

Your Committee finally would draw the attention of the Church to the report of the Lambeth Conference in 1888 on the care of emigrants.¹ The links between the home Dioceses and the Dioceses in the United States of America, or in the colonies, in reference to emigrants, are still far too weak. Commendatory letters should in every case be given to those who emigrate, and where possible the authorities of the Diocese abroad should be communicated with. The emigration agents of the Society for Promoting Christian Knowledge are frequently able to communicate with the authorities abroad if only the parochial clergy will give full written particulars. There is one fact in connection with emigration which should never be forgotten. Emigrants when they land in a new country should have been so clearly taught why they are members of the Church of England as to be in no danger of drifting to other bodies from ignorance, as is often alleged to be the case. The fact suggests that one very necessary duty of the Church at home is so to teach Christianity as the Church has received it, that those who emigrate elsewhere shall retain and practise what they have learnt at home.

Your Committee trust that the Church may evoke from her children at home, on behalf of her Dioceses in the colonies, an enthusiasm as spontaneous and eager as that recently shown, on the sixtieth anniversary of Her Majesty's Accession, for the representatives of the several colonies. The Church at home and the Church in the colonies are essentially one body, and "if one member suffer all the members suffer with it." The prosperity and efficiency of the Church in the distant portions of the Empire cannot but give a reflex blessing to the work at home, and thus the Church is really but adding to its own efficiency by the care with which it watches over and cherishes its Provinces and Dioceses abroad.

JOH : NORVIC :

July 23rd, 1897.

Chairman.

¹ See above, p. 141.

Note (A).

The outlines of the scheme for service abroad referred to on page 278 (*supra*) are as follows:—

1. An Association may be formed of men who are willing to serve abroad if duly invited to do so, and who have the consent of their Bishops for the purpose.

2. A Council should be formed of capable persons who really know the countries in which work under this scheme is to be done, some of whom should know or have the opportunity of watching the career in England of men who are willing to work under the scheme abroad.

3. The request for men who belong to the Association to work in any Colonial Diocese must come from the Bishop of such Diocese, and be made to the Council, who before inviting any member of the Association to undertake work in the Colonies, must communicate with his Bishop in England.

4. When any man is so selected and appointed to serve abroad, in order that he may be still in touch with the Home Diocese, it is advisable that his name be printed in the calendar of that Diocese as on service abroad.

Note (B).

ACTION OF THE SUB-COMMITTEE APPOINTED BY COMMITTEE NO. X
TO CONSIDER THE OPERATION OF THE COLONIAL CLERGY ACT,
1874.

Letter sent to the English Diocesan Bishops.

MY LORD ARCHBISHOP, OR BISHOP,

I am desired, as Chairman of the Committee of the Lambeth Conference, appointed to consider "Our Duties to the Colonies," to forward to you the subjoined report of a Sub-Committee on the operation of the Colonial Clergy Act, 1874.

(Signed) JOH: NORVIC:

July 26th, 1897.

The Sub-Committee met at Church House, on July 15th, 8.30 p.m.

Present:—The Archbishop of Rupertsland, the Bishops of Auckland, Ballarat, Bath and Wells, Capetown, Goulburn, Guiana, Manchester, Newcastle (*Secretary*), St. Albans, and Sydney (*Chairman*).

The Colonial Clergy Act, 1874, was read and carefully considered, together with the official letter of the Lambeth Conference

(1878), (see above, p. 99), and the letter from the late Archbishop of Canterbury to the Primates and Metropolitans.

The following report was agreed to by the Sub-Committee :—

After careful consideration of the Colonial Clergy Act, 1874, of the difficulties found to arise in carrying out its provisions, and of the extreme difficulty in carrying fresh ecclesiastical legislation through Parliament, the Sub-Committee do not find themselves able to recommend any attempt to procure a repeal or alteration of the Act itself. The Sub-Committee are, however, aware of a certain soreness which has resulted in some quarters from the operation of the Act, of which three illustrations among others may be fitly given.

1. The anomaly—that Clergy who were ordained in England for the colonies by an English Bishop, and therefore have passed the ordinary English examination for Holy Orders, and were in no way pledged by the manner of their education to foreign or missionary work, and afterwards return to England, after approved service, with the sanction of their Bishop, find a difficulty in being licensed in England on the same terms as Clergy who have been ministering in England.

2. The difficulty which colonial Clergy, who have served faithfully, and possibly with distinction, for an adequate number of years (say 15), experience in obtaining licences to serve in England on the same terms as Clergy who have been ordained by Bishops of the English Bench.

3. The difficulty which Clergy, coming from the colonies to England for rest and change, but without any idea of permanent settlement, experience in officiating in England during their leave of absence, as sanctioned by their respective Bishops.

The Sub-Committee desire to express their confident hope that the Archbishops and Bishops in England will administer the act in a generous and considerate spirit, especially in dealing with the case of colonial Clergy of long experience and proved efficiency.

Signed (on behalf of the Sub-Committee),

W. S. SYDNEY,

Chairman of Sub-Committee.

No. 11.

Report of the Committee¹ appointed to consider the subject of Degrees in Divinity.

Your Committee consider that they will best introduce this subject to the Conference, first, by stating as shortly as possible the conditions of the question in the Colonies and the United States of America; and next by noticing any attempts which have been made to meet existing difficulties; and finally by submitting certain proposals for consideration by the Conference.

I. In many Dioceses of the Anglican Communion, notably in India, South Africa, Australia, Tasmania and New Zealand, the Universities, which should properly be channels of all Degrees, are purely secular Institutions, and therefore, from the nature of the case, unfitted under present conditions to include a Faculty of Divinity. This being so, it is felt, in some of the countries so situated, that a disability is imposed alike on candidates for Holy Orders, and on those already ordained. Young men preparing for the Sacred Ministry are unable to avail themselves of any course in Theology forming part of the system of a University, while those already ordained are deprived of the healthy stimulus to and guidance in further study, which a system of University Examinations and Certificates would afford.

In Canada the need does not arise, inasmuch as there are already Universities in connection with the Church with power by Charter to confer Degrees in Divinity. The Provincial Synod of Canada, in particular, has established by Canon a Board of Examiners for Degrees in Divinity, consisting of a representative from each of the three Church Universities and the three Theological Colleges within the Ecclesiastical Province, under the Chairmanship of a Bishop, thus providing a uniform standard of examination for B.D. and D.D., as well as a Voluntary Preliminary Examination, for ten Dioceses.

In the United States of America, while some of the institutions empowered to confer degrees are very careful in the exercise of the

¹ Names of the Members of the Committee:—

Bishop of Adelaide.

„ Ballarat.

„ Bloemfontein.

„ Dover (*Secretary*).

„ Goulburn (*Chairman*).

Bishop of Honduras.

„ Springfield.

„ Stepney.

„ Tennessee.

„ Toronto.

powers entrusted to them, it is generally allowed that, in the case of others, Degrees in Divinity are too plentifully conferred and too easily obtained, and it is also with equal unanimity conceded that some restraints are needed to check their unwise bestowal, and some safeguards to protect their character.

Under these circumstances the question has seriously arisen, and especially in the General Synod of Australia and Tasmania, how to provide some trustworthy and creditable system of Examinations and Certificates in Theology, by means of which Candidates for Ordination and those already ordained may be encouraged to raise the standard of their Theological knowledge. The important bearing of such a provision on the future supply of duly qualified clergy is obvious. It also might serve as an important link between the Church in England and that in the Colonies and elsewhere, by furnishing a common standard of Theological attainment recognised by the Church both at home and abroad.

II. In South Africa the subject has been brought before the Bishops of the Province by the Diocese of Bloemfontein, and is about to come under their consideration.

In New Zealand a Board of Theological Studies has been established, by which examinations in four grades are held annually. To these examinations laymen also are admitted. Certificates of having passed these grades are issued, specifying in which of three classes at the particular examination the recipient has been placed.

In Australia and Tasmania a very important movement has been begun. A Committee of the General Synod entered into communication with several Universities in England and elsewhere. But the result has been disappointing. The difficulties in the case of Oxford and Cambridge seemed for the present to be insuperable, owing to residence being required. The Durham special degree of B.D., though open to Candidates without residence, can only be obtained by those who have been fifteen years in Holy Orders, and is therefore useless as a stimulus to reading in the earlier years of ministerial life. Trinity University, Toronto, though favourable at first to a scheme for Local Examinations in Australia with Degrees in Divinity, found itself unable to continue the facilities which it had at one time granted, and which would have to some extent supplied the need there felt for some recognised Certificate in Theology. Lambeth Degrees in Divinity are at present granted, at the Archbishop of Canterbury's discretion, only to persons already eminent in the Faculty of Theology, and considerable difficulties have been felt in opening these Degrees (or, at least, both that of Bachelor and Doctor) to Examination. The late Archbishop, however, favourably entertained a suggestion that Clergy who had taken a Degree in Arts in any British University (which would include Universities in the

Colonies) might be admitted to Examination, after a due lapse of time, for the Degree of Bachelor in Divinity.

In view of the result of these prolonged negotiations, the General Synod of Australia and Tasmania have recently founded an "Australian College of Theology," under the direction of the Bishops, with power to award Certificates in Theology after Examination. Four Diplomas or Certificates are contemplated, the lowest—that of "Associate in Theology"—being open to all Communicant members of the Church in the Dioceses concerned, and the other three, viz., "Licentiate in Theology," "Scholar in Theology," and "Fellow of the Australian College of Theology," being open to clergymen holding licences in those Dioceses, the two higher grades involving the holding of the next lower grade for a period of years, and the last, that of "Fellow," being also conferable without examination on distinguished divines *honoris causa*.

III. Your Committee feel that the granting of such Certificates should not be left entirely to the initiative and direction of particular Churches, and that their value would be greatly enhanced if they formed part of some general scheme recognised by the Anglican Communion throughout the world. The Lambeth Conference appears to be the only body able to formulate such a scheme, which, among other advantages, would create a bond of union between distant provinces; would tend in many places to raise the qualifications of candidates for Holy Orders, and the Theological attainments of the Clergy; and might ultimately lead to a great Central Examining University for promoting the study of Theology under the direction of the Church, whose Certificates or Degrees would command universal respect.

But, short of this, your Committee would respectfully urge upon the Conference the desirability of approaching, in the name of the whole Conference, some of the recognised Universities which have shown themselves favourable to local examinations, or their Boards of Divinity, with the view of obtaining from them some modification or extension of their rules, so as to place within the reach of colonists and others the advantage of an examination in Theology, with a Degree or Certificate.

They also venture humbly to suggest that a Lambeth Degree of B.A. might be utilised, under well-considered regulations, as one which might be taken after a Final Examination in Theology, just as it is now possible to take a B.A. Degree at Oxford and Cambridge in a final Theological School, after previous examination in general subjects. This might be followed, after an interval of years, and further examination, by the B.D. Degree.

Your Committee respectfully ask for the careful consideration of this Report, believing that though the subject may at first

appear, in comparison with others, of small immediate moment, it is yet of grave importance to the future study of Theology in various Provinces of the Church, and bears very directly upon the maintenance among the Clergy in such provinces of a high standard of Theological knowledge.

W. GOULBURN,

Chairman.

XV.

1908.

LIST OF BISHOPS ATTENDING THE LAMBETH CONFERENCE OF 1908, ARRANGED ACCORDING TO PROVINCES. (See p. 45.)

- ARCHBISHOP OF CANTERBURY (MOST REV. R. T. DAVIDSON, D.D.).
BISHOP OF DOVER (RT. REV. W. WALSH, D.D.).
BISHOP OF CROYDON (RT. REV. H. H. PEREIRA, D.D.).
BISHOP OF LONDON (RT. REV. A. F. WINNINGTON-INGRAM, D.D.).
BISHOP OF STEPNEY (RT. REV. C. G. LANG, D.D.).
BISHOP OF ISLINGTON (RT. REV. C. H. TURNER, D.D.).
BISHOP OF KENSINGTON (RT. REV. F. E. RIDGEWAY, D.D.).
BISHOP BARRY (RT. REV. A. BARRY, D.D.).
BISHOP WILKINSON (RT. REV. T. E. WILKINSON, D.D.).
BISHOP OF WINCHESTER (RT. REV. H. E. RYLE, D.D.).
BISHOP OF SOUTHAMPTON (RT. REV. J. MACARTHER, D.D.).
BISHOP OF DORKING (RT. REV. C. H. BOUTFLOWER, D.D.).
BISHOP OF BANGOR (RT. REV. W. H. WILLIAMS, D.D.).
BISHOP OF BATH AND WELLS (RT. REV. G. W. KENNION, D.D.).
BISHOP STIRLING (RT. REV. W. H. STIRLING, D.D.).
BISHOP OF BIRMINGHAM (RT. REV. C. GORE, D.D.).
BISHOP OF BRISTOL (RT. REV. G. F. BROWNE, D.D.).
BISHOP MARSDEN (RT. REV. S. E. MARSDEN, D.D.).
BISHOP OF CHICHESTER (RT. REV. C. J. RIDGEWAY, D.D.).
BISHOP OF ELY (RT. REV. F. H. CHASE, D.D.).
BISHOP HARRISON (RT. REV. W. T. HARRISON, D.D.).
BISHOP HODGES (RT. REV. E. N. HODGES, D.D.).
BISHOP OF EXETER (RT. REV. A. ROBERTSON, D.D.).
BISHOP OF CREDITON (RT. REV. R. E. TREFUSIS, D.D.).
BISHOP OF GLOUCESTER (RT. REV. E. C. S. GIBSON, D.D.).
BISHOP OF HEREFORD (RT. REV. J. PERCIVAL, D.D.).
BISHOP MATHER (RT. REV. H. MATHER, D.D.).
BISHOP OF LICHFIELD (RT. REV. A. LEGGE, D.D.).
BISHOP ANSON (RT. REV. A. J. R. ANSON, D.D.).

BISHOP OF LINCOLN (RT. REV. E. KING, D.D.).

BISHOP OF GRANTHAM (RT. REV. W. MACCARTHY, D.D.).

BISHOP OF LLANDAFF (RT. REV. J. P. HUGHES, D.D.).

BISHOP OF NORWICH (RT. REV. J. SHEEPSHANKS, D.D.).

BISHOP OF THETFORD (RT. REV. J. P. A. BOWERS, D.D.).

BISHOP OF IPSWICH (RT. REV. H. L. PAGET, D.D.).

BISHOP OF OXFORD (RT. REV. F. PAGET, D.D.).

BISHOP OF READING (RT. REV. J. L. RANDALL, D.D.).

BISHOP OF PETERBOROUGH (RT. REV. E. CARR GLYN, D.D.).

BISHOP OF LEICESTER (RT. REV. L. CLAYTON, D.D.).

BISHOP MITCHINSON (RT. REV. J. MITCHINSON, D.D.).

BISHOP OF ROCHESTER (RT. REV. J. R. HARMER, D.D.).

BISHOP OF ST. ALBANS (RT. REV. E. JACOB, D.D.).

BISHOP OF COLCHESTER (RT. REV. H. F. JOHNSON, D.D.).

BISHOP OF BARKING (RT. REV. T. STEVENS, D.D.).

BISHOP OF ST. ASAPH (RT. REV. A. G. EDWARDS, D.D.).

BISHOP OF ST. DAVID'S (RT. REV. J. OWEN, D.D.).

BISHOP OF SWANSEA (RT. REV. J. LLOYD, D.D.).

BISHOP OF SALISBURY (RT. REV. J. WORDSWORTH, D.D.).

BISHOP OF SOUTHWARK (RT. REV. E. S. TALBOT, D.D.).

BISHOP OF KINGSTON-UPON-THAMES (RT. REV. CECIL HOOK,
D.D.).

BISHOP OF WOOLWICH (RT. REV. J. C. LEEKE, D.D.).

BISHOP OF SOUTHWELL (RT. REV. E. HOSKYNs, D.D.).

BISHOP OF DERBY (RT. REV. E. A. WERE, D.D.).

BISHOP BAYNES (RT. REV. A. H. BAYNES, D.D.).

BISHOP OF TRURO (RT. REV. C. W. STUBBS, D.D.).

BISHOP OF ST. GERMAN'S (RT. REV. J. R. CORNISH, D.D.).

BISHOP OF WORCESTER (RT. REV. H. W. YEATMAN-BIGGS, D.D.).

BISHOP INGHAM (RT. REV. E. G. INGHAM, D.D.).

BISHOP MONTGOMERY (RT. REV. H. H. MONTGOMERY, D.D.).

BISHOP TAYLOR SMITH (RT. REV. J. TAYLOR SMITH, D.D.).

ARCHBISHOP OF YORK (MOST REV. W. D. MACLAGAN, D.D.).

BISHOP OF BEVERLEY (RT. REV. R. J. CROSTHWAITE, D.D.).

BISHOP OF HULL (RT. REV. R. F. L. BLUNT, D.D.).

BISHOP OF SHEFFIELD (RT. REV. J. N. QUIRK, D.D.).

BISHOP OF DURHAM (RT. REV. H. C. G. MOULE, D.D.).

BISHOP OF JARROW (RT. REV. G. NICKSON, D.D.).

BISHOP OF CARLISLE (RT. REV. J. W. DIGGLE, D.D.).

BISHOP OF BARROW-IN-FURNESS (RT. REV. H. WARE, D.D.).

BISHOP OF CHESTER (RT. REV. F. J. JAYNE, D.D.).

BISHOP OF LIVERPOOL (RT. REV. F. J. CHAVASSE, D.D.).

BISHOP OF MANCHESTER (RT. REV. E. A. KNOX, D.D.).

BISHOP OF BURNLEY (RT. REV. A. PEARSON, D.D.).

BISHOP THORNTON (RT. REV. S. THORNTON, D.D.).

BISHOP OF NEWCASTLE (RT. REV. N. D. J. STRATON, D.D.).

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BISHOP OF RIPON (RT. REV. W. BOYD CARPENTER, D.D.).

BISHOP OF RICHMOND (RT. REV. J. J. PULLINE, D.D.).

BISHOP OF KNARESBOROUGH (RT. REV. L. F. M. B. SMITH, D.D.).

BISHOP OF WAKEFIELD (RT. REV. G. R. EDEN, D.D.).

BISHOP OF SODOR AND MAN (RT. REV. T. W. DRURY, D.D.).

ARCHBISHOP OF ARMAGH (MOST REV. W. ALEXANDER, D.D.).

BISHOP OF CLOGHER (RT. REV. M. DAY, D.D.).

BISHOP OF DERRY (RT. REV. G. A. CHADWICK, D.D.).

BISHOP OF DOWN AND CONNOR (RT. REV. J. B. CROZIER, D.D.).

BISHOP OF MEATH (MOST REV. J. B. KEENE, D.D.).

BISHOP OF TUAM (RT. REV. J. O'SULLIVAN, D.D.).

ARCHBISHOP OF DUBLIN (MOST REV. J. F. PEACOCKE, D.D.).

BISHOP OF CASHEL (RT. REV. H. S. O'HARA, D.D.).

BISHOP OF CORK (RT. REV. W. E. MEADE, D.D.).

BISHOP OF KILLALOE (RT. REV. M. ARCHDALL, D.D.).

BISHOP OF LIMERICK (RT. REV. R. D'A. ORPEN, D.D.).

BISHOP OF OSSORY (RT. REV. C. F. D'ARCY, D.D.).

BISHOP OF BRECHIN, *Primus* (MOST REV. W. J. F. ROBERTS, D.D.).

BISHOP OF ABERDEEN (RT. REV. R. FITS, D.D.).

BISHOP OF ARGYLL (RT. REV. K. MACKENZIE, D.D.).

BISHOP OF EDINBURGH (RT. REV. J. DOWDEN, D.D.).

BISHOP OF GLASGOW AND GALLOWAY (RT. REV. A. E. CAMPBELL, D.D.).

BISHOP OF MORAY, ROSS, AND CAITHNESS (RT. REV. A. J. MACLEAN, D.D.).

BISHOP OF ST. ANDREWS, DUNKELD, AND DUNBLANE (RT. REV. C. E. PLUMB, D.D.).

BISHOP OF CALCUTTA, *Metropolitan* (MOST REV. R. S. COPLESTON, D.D.).

BISHOP OF BOMBAY (RT. REV. E. J. PALMER, D.D.).

BISHOP OF CHOTA NAGPUR (RT. REV. F. WESTCOTT, D.D.).

BISHOP OF COLOMBO (RT. REV. E. A. COPLESTON, D.D.).

BISHOP OF LAHORE (RT. REV. G. A. LEFROY, D.D.).

BISHOP OF MADRAS (RT. REV. H. WHITEHEAD, D.D.).

BISHOP OF NAGPUR (RT. REV. E. CHATTERTON, D.D.).

BISHOP OF RANGOON (RT. REV. A. M. KNIGHT, D.D.).

BISHOP OF TINNEVELLY AND MADURA (RT. REV. A. A. WILLIAMS, D.D.).

BISHOP OF TRAVANCORE AND COCHIN (RT. REV. C. H. GILL, D.D.).

BISHOP OF BLOEMFONTEIN (RT. REV. A. CHANDLER, D.D.).

- BISHOP OF GRAHAMSTOWN (RT. REV. C. E. CORNISH, D.D.).
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 BISHOP OF NATAL (RT. REV. F. S. BAINES, D.D.).
 BISHOP OF PRETORIA (RT. REV. W. M. CARTER, D.D.).
 BISHOP OF ST. HELENA (RT. REV. W. A. HOLBECH, D.D.).
 BISHOP OF ST. JOHN'S, KAFFRARIA (RT. REV. J. W. WILLIAMS, D.D.).
 BISHOP OF ZULULAND (RT. REV. W. L. VYVYAN, D.D.).
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- ARCHBISHOP OF TORONTO, *Primate and Metropolitan* (MOST REV. A. SWEATMAN, D.D.).
 BISHOP OF ALGOMA (RT. REV. G. THORNELOE, D.D.).
 BISHOP OF FREDERICTON (RT. REV. J. A. RICHARDSON, D.D.).
 BISHOP OF HURON (RT. REV. D. WILLIAMS, D.D.).
 BISHOP OF MONTREAL (RT. REV. J. CARMICHAEL, D.D.).
 BISHOP OF NOVA SCOTIA (RT. REV. C. L. WORRELL, D.D.).
 BISHOP OF NIAGARA (RT. REV. J. P. DU MOULIN, D.D.).
 BISHOP OF ONTARIO (RT. REV. W. L. MILLS, D.D.).
 BISHOP OF OTTAWA (RT. REV. C. HAMILTON, D.D.).
 BISHOP OF QUEBEC (RT. REV. A. H. DUNN, D.D.).
-

- ARCHBISHOP OF RUPERTSLAND, *Metropolitan* (MOST REV. S. B. MATHESON, D.D.).
 BISHOP OF COLUMBIA (RT. REV. W. W. PERRIN, D.D.).
 BISHOP OF KEEWATIN (RT. REV. J. LOFTHOUSE, D.D.).
 BISHOP OF MOOSONEE (RT. REV. G. HOLMES, D.D.).
 BISHOP OF QU'APPELLE (RT. REV. J. GRISDALE, D.D.).
 BISHOP OF SASKATCHEWAN (RT. REV. J. A. NEWNHAM, D.D.).
 BISHOP OF YUKON (RT. REV. I. O. STRINGER, D.D.).
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- BISHOP OF NEW WESTMINSTER (RT. REV. J. DART, D.D.).
-

- ARCHBISHOP OF WEST INDIES AND BISHOP OF JAMAICA, *Metropolitan* (MOST REV. E. NUTTALL, D.D.).
 BISHOP COADJUTOR OF JAMAICA (RT. REV. A. E. JOSCELYNE, D.D.).
 BISHOP OF ANTIGUA (RT. REV. W. FARRAR, D.D.).
 BISHOP OF BARBADOS (RT. REV. W. P. SWABY, D.D.).
 BISHOP OF GUIANA (RT. REV. E. A. PARRY, D.D.).
 BISHOP OF NASSAU (RT. REV. W. B. HORNBY, D.D.).
 BISHOP OF TRINIDAD (RT. REV. J. F. WELSH, D.D.).
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- ARCHBISHOP OF SYDNEY, *Primate and Metropolitan* (MOST REV. W. S. SMITH, D.D.).
 BISHOP OF GOULBURN (RT. REV. C. G. BARLOW, D.D.).

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BISHOP OF GRAFTON AND ARMIDALE (RT. REV. H. E. COOPER, D.D.).

BISHOP OF NEWCASTLE, N.S.W. (RT. REV. J. F. STRETCH, D.D.).

BISHOP OF RIVERINA (RT. REV. E. A. ANDERSON, D.D.).

ARCHBISHOP OF MELBOURNE, *Metropolitan* (MOST REV. H. L. CLARKE, D.D.).

BISHOP OF BENDIGO (RT. REV. J. D. LANGLEY, D.D.).

BISHOP OF WANGARATTA (RT. REV. T. H. ARMSTRONG, D.D.).

ARCHBISHOP OF BRISBANE, *Metropolitan* (MOST REV. ST. C. G. A. DONALDSON, D.D.).

BISHOP OF CARPENTARIA (RT. REV. G. WHITE, D.D.).

BISHOP OF NEW GUINEA (RT. REV. M. J. STONE-WIGG, D.D.).

BISHOP OF NORTH QUEENSLAND (RT. REV. G. H. FRODSHAM, D.D.).

BISHOP OF ROCKHAMPTON (RT. REV. N. DAWES, D.D.).

BISHOP OF ADELAIDE (RT. REV. A. NUTTER THOMAS, D.D.).

BISHOP OF BUNBURY (RT. REV. F. GOLDSMITH, D.D.).

BISHOP OF PERTH (RT. REV. C. O. L. RILEY, D.D.).

BISHOP OF AUCKLAND (RT. REV. M. R. NELIGAN, D.D.).

BISHOP OF MELANESIA (RT. REV. C. WILSON, M.A.).

BISHOP OF NELSON (RT. REV. C. O. MILES, D.D.).

BISHOP OF WAIAPU (RT. REV. W. L. WILLIAMS, D.D.).

BISHOP OF WELLINGTON (RT. REV. F. WALLIS, D.D.).

BISHOP IN FU-KIEN (RT. REV. H. MACC. E. PRICE, M.A.).

BISHOP IN HOKKAIDO (RT. REV. P. K. FYSOS, D.D.).

BISHOP IN KOREA (RT. REV. A. B. TURNER, D.D.).

BISHOP IN MID CHINA (RT. REV. H. J. MOLONY, D.D.).

BISHOP IN NORTH CHINA (RT. REV. C. P. SCOTT, D.D.).

BISHOP IN WESTERN CHINA (RT. REV. W. W. CASSELLS, B.A.).

BISHOP OF OSAKA (RT. REV. H. J. FOSS, D.D.).

BISHOP IN SOUTH JAPAN (RT. REV. H. EVINGTON, D.D.).

BISHOP IN SOUTH TOKYO (RT. REV. W. AWDRY, D.D.).

BISHOP IN VICTORIA, HONG KONG (RT. REV. G. H. LANDER, D.D.).

BISHOP OF LIKOMA (RT. REV. G. TROWER, D.D.).

BISHOP IN MADAGASCAR (RT. REV. G. L. KING, D.D.).

BISHOP OF MAURITIUS (RT. REV. F. A. GREGORY, D.D.).

BISHOP OF SIERRA LEONE (RT. REV. E. H. ELWIN, D.D.).

BISHOP OF SINGAPORE (RT. REV. G. F. HOSE, D.D.).

BISHOP OF UGANDA (RT. REV. A. R. TUCKER, D.D.).

BISHOP OF WESTERN EQUATORIAL AFRICA (RT. REV. H. TUGWELL, D.D.).

ASSISTANT BISHOP OF WESTERN EQUATORIAL AFRICA (RT. REV. I. OLUWOLE, D.D.).

ASSISTANT BISHOP OF WESTERN EQUATORIAL AFRICA (RT. REV. J. JOHNSON, D.D.).

ASSISTANT BISHOP OF WESTERN EQUATORIAL AFRICA (RT. REV. N. T. HAMLYN, D.D.).

BISHOP OF ZANZIBAR (RT. REV. J. E. HINE, D.D.).

BISHOP OF THE FALKLAND ISLANDS (RT. REV. E. F. EVERY, D.D.).

BISHOP OF GIBRALTAR (RT. REV. W. E. COLLINS, D.D.).

BISHOP IN JERUSALEM AND THE EAST (RT. REV. G. F. P. BLYTH, D.D.).

BISHOP OF NEWFOUNDLAND (RT. REV. L. JONES, D.D.).

BISHOP OF MISSOURI, *Presiding Bishop* (MOST REV. D. S. TUTTLE, D.D.).

BISHOP OF ALBANY (RT. REV. W. C. DOANE, D.D.).

BISHOP OF CENTRAL PENNSYLVANIA (RT. REV. ETHELBERT TALBOT, D.D.).

BISHOP OF CHICAGO (RT. REV. C. P. ANDERSON, D.D.).

BISHOP OF COLORADO (RT. REV. C. S. OLNSTED, D.D.).

BISHOP OF CONNECTICUT (RT. REV. C. B. BREWSTER, D.D.).

BISHOP OF DULUTH (RT. REV. J. D. MORRISON, D.D.).

BISHOP OF HARRISBURG (RT. REV. J. H. DARLINGTON, D.D.).

BISHOP OF INDIANAPOLIS (RT. REV. J. M. FRANCIS, D.D.).

BISHOP OF KANSAS (RT. REV. F. R. MILLSPAUGH, D.D.).

BISHOP OF LEXINGTON (RT. REV. L. W. BURTON, D.D.).

BISHOP OF LOS ANGELES (RT. REV. J. H. JOHNSON, D.D.).

BISHOP OF MAINE (RT. REV. R. CODMAN, D.D.).

BISHOP OF MARQUETTE (RT. REV. G. M. WILLIAMS, D.D.).

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BISHOP OF MILWAUKEE (RT. REV. W. W. WEBB, D.D.).

BISHOP OF MINNESOTA (RT. REV. S. C. EDSALL, D.D.).

BISHOP OF NEWARK (RT. REV. E. S. LINES, D.D.).

BISHOP COADJUTOR OF NEW HAMPSHIRE (RT. REV. E. M. PARKER, D.D.).

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BISHOP OF OREGON (RT. REV. C. SCADDING, D.D.).

BISHOP COADJUTOR OF PENNSYLVANIA (RT. REV. A. MACKAY SMITH, D.D.).

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BISHOP OF PITTSBURGH (RT. REV. C. WHITEHEAD, D.D.).
BISHOP OF RHODE ISLAND (RT. REV. W. N. McVICKAR, D.D.).
BISHOP OF SOUTHERN OHIO (RT. REV. B. VINCENT, D.D.).
BISHOP OF SOUTHERN VIRGINIA (RT. REV. A. M. RANDOLPH, D.D.).

BISHOP COADJUTOR OF SOUTHERN VIRGINIA (RT. REV. B. D. TUCKER, D.D.).

BISHOP OF SPRINGFIELD (RT. REV. E. W. OSBORNE, D.D.).

BISHOP OF TENNESSEE (RT. REV. T. F. GAILOR, D.D.).

BISHOP OF TEXAS (RT. REV. G. H. KINSOLVING, D.D.).

BISHOP OF VERMONT (RT. REV. A. C. A. HALL, D.D.).

BISHOP OF VIRGINIA (RT. REV. R. A. GIBSON, D.D.).

BISHOP COADJUTOR OF WEST VIRGINIA (RT. REV. W. L. GRAY, D.D.).

BISHOP COADJUTOR OF WESTERN MICHIGAN (RT. REV. J. N. McCORMICK, D.D.).

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MISSIONARY BISHOP OF ALASKA (RT. REV. P. T. ROWE, D.D.).

MISSIONARY BISHOP OF HANKOW (RT. REV. L. H. ROOTS, D.D.).

MISSIONARY BISHOP OF KEARNEY (RT. REV. A. R. GRAVES, D.D.).

MISSIONARY BISHOP OF NORTH DAKOTA (RT. REV. C. MANN, D.D.).

MISSIONARY BISHOP OF OLYMPIA (RT. REV. F. W. KEATOR, D.D.).

MISSIONARY BISHOP OF SACRAMENTO (RT. REV. W. H. MOFFLAND, D.D.).

MISSIONARY BISHOP OF SALINA (RT. REV. S. M. GRISWOLD, D.D.).

MISSIONARY BISHOP OF SHANGHAI (RT. REV. F. R. GRAVES, D.D.).

ASSISTANT MISSIONARY BISHOP OF SOUTH DAKOTA (RT. REV. F. F. JOHNSON, D.D.).

MISSIONARY BISHOP OF SOUTHERN BRAZIL (RT. REV. L. L. KINSOLVING, D.D.).

MISSIONARY BISHOP OF SOUTHERN FLORIDA (RT. REV. W. C. GRAY, D.D.).

MISSIONARY BISHOP OF SPOKANE (RT. REV. L. H. WELLS, D.D.).

MISSIONARY BISHOP OF TOKYO (RT. REV. J. McKIM, D.D.).

MISSIONARY BISHOP OF UTAH (RT. REV. F. S. SPALDING, D.D.).

BISHOP COURTNEY (RT. REV. F. COURTNEY, D.D.).

BISHOP JAGGAR (RT. REV. T. A. JAGGAR, D.D.).

XVI.

Encyclical Letter issued by the Bishops attending the fifth Lambeth Conference, 1908. (See p. 44).

TO THE FAITHFUL IN CHRIST JESUS, GREETING—

We, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church in full communion with the Church of England, two hundred and forty-two in number, all having superintendence over Dioceses or lawfully commissioned to exercise Episcopal functions therein, assembled from divers parts of the earth at Lambeth Palace, in the year of our Lord 1908, under the presidency of the Most Reverend Randall Thomas, by Divine Providence Archbishop of Canterbury, Primate of All England and Metropolitan, after offering prayer and praise in the Cathedral Church of Canterbury and receiving in Westminster Abbey the Blessed Sacrament of the Lord's Body and Blood, and invoking the help and guidance of the Holy Spirit, have taken into consideration various questions affecting the welfare of God's people and the work of the Church of Christ in divers parts of the world.

We who speak are bearers of the sacred commission of the ministry given by our Lord through His Apostles to the Church. And the Church in which by the Providence of God we bear this office carries responsibilities which are peculiarly its own. These arise of necessity from its past history and its present position. They are patent to the world, and we need not set them forth afresh. In the development of human history they have been laid upon us by the good hand of our God. We receive them with humility and hope: with humility, and with penitence for

our own failures and shortcomings, as we recall the great traditions of the past, the grave and careful learning, the courageous and patient reverence for truth, and the fervent devotion of those who were our fathers in the Faith; with hope, for we realise that the links which bind us to that historic past are not fetters upon the free and enterprising spirit which is essential to progress. We belong to a Church which, in the words of one of our number who has entered into rest, is the "Church of free men, educating them into a knowledge of the liberty wherewith Christ hath made them free."

The subjects proposed for consideration were first brought before us in Sessions of the whole Conference, lasting for six full days, from July 6th to July 11th. Having been there set forth in outline, they were then referred to large and carefully chosen Committees; and the Reports of these Committees, with the Resolutions which they had prepared, were subsequently laid before the Conference, meeting again to consider them in full Session from July 27th to August 5th. We trust that by this procedure a right use has been made of the opportunity of the past month, and that the outcome of our work, now proffered to Christ's people, represents at once that detailed study which is the especial task of a committee, and that weight of judgment which belongs to the decisions of an assembly gathered from all parts of the world and bringing to the process of deliberation the manifold experience and knowledge acquired under widely different conditions in widely sundered fields of labour.

The judgment of the Conference is expressed in the Resolutions, seventy-eight in number, appended to this Letter.¹ These, and these alone, are affirmed by the Conference. The Reports, which are also printed herewith,² have been received by the Conference; and the Conference has directed that they should be published; but the responsibility for the statements and opinions which they contain

¹ See p. 318.

² See p. 338.

rests with the several Committees by whom they were prepared.

It was to be expected that the main trend and tenor of our deliberations would be taken, consciously or unconsciously, from that tendency of the Church's work, that conception of the Church's office, which is at the present time foremost in men's thoughts. By the word Church in this connection we mean the whole Society of Christian men throughout the world. We shall speak later of what belongs more distinctively to our own Communion. Different aspects of the Church and of its duty have been prominent in different epochs of Christian history; and according to this difference there has been a variation in the main current of men's interest and debate concerning the problems of the Church's life: now one class of problems, now another, has seemed inevitable, absorbing, supremely important in all assemblies of Christian people. It is therefore a significant fact that, when we review the work of this Conference, and ask what aspect or idea of the Church has been predominant in our deliberations, we find that through them all, in the many fields over which they have travelled, there has been ever present the thought of the Church as ordained of God for the service of mankind. How the Church, in the name of Him to whom all men are dear, may best serve for the true welfare and happiness of all—this, through all the diversity of detail, has been the constant theme of our study and discussion during the weeks which we have spent in the Conference and its Committees. Round this thought of Service the Resolutions which we have reached seem to take their place, grouped and correlated with a suggestive readiness of coherence.

It may be well to note with regard to this thought, first, that it is at the very centre of the Church's character as declared by our Lord and Saviour Jesus Christ; and, secondly, that in our day men are realising it with increasing clearness and intensity.

First, then, at the heart of that conception of the Church

which Christ our Lord has taught us is the thought of Service. For He came, "not to be ministered unto, but to minister"; and the Church is set to portray and to represent Him amongst men; to keep the vision of Him, of His work, His ways, before the eyes of men. Therefore the Church must take for its own this central note of His purpose and His Mission; the Church will be true to its calling in proportion as it can say to the world, by word and deed, by what it refuses and by what it claims, "I come, not to be ministered unto, but to minister"; and it must be feared that the Church's forgetfulness of this, its obscuring or effacing of this essential characteristic, has at times disastrously hindered the world from recognising the true nature and office of the Church. The power to witness to Christ depends on being like Him. Men will always learn of Christ from those whom they see living with Christ-like simplicity, for their sake; the highest claim must be commended by the lowliest service; according to the bidding of our Saviour, who, "in the same night that He was betrayed," as He humbly ministered to His disciples' need, bequeathed to the Church an everlasting declaration of the duty and dignity of serving: "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things happy are ye if ye do them."

Secondly: This function of service has been recognised with increasing clearness in recent years.

Doubtless there are many popular tendencies which cause us anxiety: the Reports which follow will mention some which call for urgent attention, and it would be unwise to belittle the importance of such tendencies; but it is the duty of faith to be on the watch for every token of good, and the courage of faith revives as we mark the widening and deepening influence of the spirit of Service. For the spirit of Service is awake. It inspires fresh

activities and increased devotion within the Church of Christ, and it extends to regions and to men who are outside the Church's borders.

It is seen, first, in the striking revival of missionary enterprise and zeal. By clear tokens we are made sure that the grace of God has stirred amongst us a truer sense of our duty towards those who have not heard the Gospel of Christ. The recognition of that duty and the desire to obey its call are shown in many ways: the multiplication of missionary organisations, though it has brought with it some fresh dangers, would not have gone forward had not the discernment of missionary obligation been growing in men's minds; while with unhindered gladness we must mark the evidence of that discernment in such new ventures as Medical Missions, and the increasing number of those who offer themselves for mission work. Nor can we fail to mark in this regard a significant change in the attitude and tone of general society. It can no longer seem necessary to talk apologetically of Missions. Their value in the spreading of true civilisation is attested by every statesman who has studied the subject, and numerous Reports, parliamentary and official, bear record of it. Lastly, we would point to the recent advance of movements such as the Student Volunteer Missionary Union; an advance which would, we believe, have been impossible but for that spirit of Service which under the guidance and blessing of God is now astir.

That spirit is seen again in the recognition of social responsibility. It has given new vitality to the traditional systems of our pastoral work. It has brought into existence new organisations, such as the Brotherhood of Saint Andrew and the Church of England Men's Society. And everywhere men and women are devoting themselves to work in those districts of our great cities where the problems and the distress of poverty still confront us with their urgent and awful claim. Women were first, and are still foremost, in the field; our generation has seen notable developments of the work of Sisterhoods, Deaconesses,

and District Nurses. It has seen the rise of "settlements," into which men and women bring their vigour and enthusiasm, their culture and capacity, to the service of their fellow men. Mention should also be made of efforts of another kind—Guilds of Social Service and Leagues such as the Christian Social Union. These are but some of the ways by which the spirit of Service is spreading far and wide. Not all who so work accept fully the claims of our Lord Jesus Christ; but we welcome them as witnesses to that ideal of life which the world owes to His teaching and inspiration, and which the Church, it must be admitted, has but slowly realised.

Thus in the revival of missionary enterprise and in the enlargement of the sphere of social obligation we mark the advance of larger and loftier conceptions of life. In all times of transition the sense of insecurity and confusion may threaten the quietness and confidence of faith; but we are sure that now, as in past ages of unsettlement and change, the creative Spirit of God is moving upon the face of the waters, and by many signs we recognise the presence and the work of Him who taught us by love to serve one another.

The same characteristic of the life and thought of our day strikes us as we turn from the widest survey of the Christian Society to the duty and the hope of our own Communion.

Fresh and clear in many minds is the witness borne in this regard by the Pan-Anglican Congress. The programme of the Congress was enough to show the eagerness of this spirit of Service in claiming for its own all spheres of useful work, but yet more remarkable and impressive was the tone of mind which prevailed in all the meetings. There was no faintness of heart in facing great questions, and no narrowness of mind in dealing with them. The genuine wish to work together swept away all thoughts of partisanship, and brought instead the reality of mutual understanding. Minds and hearts were lifted up on high, and as from the Mount of God men saw visions of Service.

In the Church's quickened sense of the truth that its calling cannot be fulfilled apart from the service of mankind, we see, beyond all clouds of difficulty and perplexity, the clear shining of a great hope. By the discernment of that truth the Church at once draws nearer to its Master, seeing further into the inexhaustible depths of His words and His example, and also finds itself in close instinctive sympathy with the best thoughts and aspirations in the social movements of our day. The field of service is as wide and various as the world. For wherever men are living and need help, whether the need be conscious or unconscious, thither the Church of the Christ Who took upon Him the form of a servant is beckoned by the opportunity of Service.

Round this central thought of Service, then, we group the Resolutions which we have passed. They bear upon the work, the methods, the organisation, the equipment, the adjustment of the efforts, the economy of the forces, the removal or the conquest of the hindrances of our Church as it goes forward in the service of mankind under the conditions of modern life. Further, we can group them in smaller clusters, as they concern the several divisions of the area in which men live their life, and wield their powers, and learn their need. The field of Service is as diverse as the realm of Law is shown to be in Richard Hooker's great portrayal of it; and as "the actions of men are of sundry distinct kinds," so in sundry distinct ways the Church of Christ can serve men. In two relations men are set to realise their life, their faculties, their being: in relation to Almighty God, as bound to Him by the quickening bond of His Fatherhood, which contains in itself their creation, their redemption, their sanctification; and in relation to their fellow men, as bound to them by sacred and essential bonds of brotherhood, realised in the home, in the State, and in the Church, which is "both a society and a society supernatural," leading men forward in the recognition and realisation both of their relation to Almighty God and of their relation one with another. By

these ways men may attain in communion with God, in communion with their brethren, to the fulness of personality and of life; in these ways, as they move onwards or hang back, the Church may serve and help them, and it is to the better rendering of that manifold service and help that we trust the outcome of our Conference may tend.

THE FAITH AND MODERN THOUGHT.

We turn first to the subject of our faith in relation to the thought of the present day. In humble reverence and unalterable devotion we bow before the mystery of the Trinity in Unity, revealed indeed once for all, but revealing to each generation, and not least to our own, "new depths of the Divine." We bow before the mystery of God Incarnate in the Person of our Lord Jesus Christ, this, too, revealed once for all, but revealing to our times with novel clearness both God and man, and interpreting and confirming to us all that we have hoped or dreamed concerning union between them. We reaffirm the essential place of the historic facts stated by the Creeds in the structure of our faith. Many in our days have rashly denied the importance of these facts, but the ideas which these facts have in part generated and have always expressed cannot be dissociated from them. Without the historic Creeds the ideas would evaporate into unsubstantial vagueness, and Christianity would be in danger of degenerating into a nerveless altruism.

In the intellectual activity, the ferment of thought and the variety of opinion, which are characteristic of our day, we have in our holy faith not only a sure and steadfast anchor, but a centre of light which illumines the new truth and blends with the new light; for the new truth and new light are ultimately derived from the One Source of all truth and all light. We are bound therefore by our principles to look with confidence and hope on the progress of thought. But we mark in the present day special reasons for such confidence. Materialism has not for the

minds of our generation the strength or the attractiveness that once it had. Science displays in an unprecedented way the witness of nature to the wisdom of God. Men's minds are more and more set towards the spiritual, even when they are set away from Christianity. It is our duty, therefore, to contend the more earnestly for the truth once delivered to the Saints, which is the secret of life. And at the same time it is our duty to learn all that God is teaching us through the studies and discoveries of our contemporaries, whether inside or outside the Church, discerning indeed the spirits, whether they be of God, but bending with reverent teachableness to the influence of His Spirit, from whatever quarter He may breathe upon us.

But to meet the demands of such a time as ours, to appropriate its blessings, and to repel its dangers, there is need of a far greater effort on the part of the Church to deal with the intellectual side of religion and life.

As an illustration of such dealing with the intellectual conditions and speculative problems of our age we have commended to the attention of believers and seekers after truth the Report of our Committee on The Faith and Modern Thought.¹

It is especially in regard to the rising generation that we would press the claims of this particular form of service. Whether we turn to the problems of Foreign Missions, especially in lands of ancient religions or philosophies, or to the problems which are continually arising amongst men of our own race in the new circumstances of our day, we find the same need of thinkers. We call upon Christian parents to whom God has given sons of any special ability to pray and to strive that these sons may contribute, whether as clergymen or laymen, to this great work. We appeal to those at school or in college who are coming to their strength to recognise this high call, and humbly to fit themselves by discipline of character, by intellectual sincerity, and by hard work, to bear their part in the formation and guidance of Christian thought.

¹ Resolutions 1 and 2 and p. 338.

SUPPLY AND TRAINING OF CLERGY.

This call to parents and sons must be repeated on behalf of the Ministry. All over the English-speaking world we deplore the insufficiency of the number of men who are being ordained. Amongst the various reasons noted by our Committee for the lack of candidates, we are convinced that a main cause is to be found in the double fact of the attraction, even for the highest minds, now exerted by many other professions, and the inadequate provision which the Church makes for its clergy. We fear that many Christian parents hold back their sons from seeking Holy Orders because the worldly prospects of that sacred profession are bad. We appeal to such parents to consider whether their "prudence" is worthy of their Master. We call upon the Church to rise to a true conception of its duty of providing for the ministry. "The labourer is worthy of his hire." The dutifulness of Church-people ought to make their clergy sure of adequate stipends in their working days, and maintenance in old age. This is no proper call upon Christian "charity"; it is one of the first obligations of membership in the Church of Christ.

But we must take a larger view of this matter of ministry. The Church needs to realise in new ways the inherent priesthood of the Christian people. Much in the work of Education that in former times was done by the clergy is now done by laymen. We call upon all schoolmasters and all teachers in our Universities to remember the pastoral aspect of their office and to rise to the height of their high calling. On the other hand, much that might well be done by laymen is needlessly thrown upon the clergy. We call upon the laity to come forward, and upon the clergy to welcome their coming forward, for work of all kinds, and especially the financial and social work which properly belongs to them. But even after account has been taken of these actual or possible readjustments, we need more men for service in Holy Orders. We need all the men whom God is calling. He is calling men in

all conditions of life, poor as well as rich, unlearned as well as learned, the town-dweller and the countryman. But many are unable to obey the call for want of training or for want of means to obtain it. We would impress upon the faithful everywhere that the Church has to-day no greater need than that the clergy should be better trained, and that opportunities of good training should be made much more numerous. We rejoice to see new and promising endeavours to adapt the training of the clergy to differing circumstances and new conditions of labour. We would not relax, we would rather increase, our demands for a good general education. But this must be followed by training both in sacred knowledge and in practical wisdom if men are to become able ministers of the Word and Sacraments and true messengers, watchmen, and stewards of the Lord.

We hope that the training of the clergy may ever be regarded as only begun by preparation for Holy Orders. Lifelong study is of the very essence of the work of the priest, and he should be quick to avail himself of opportunities of new experience. In this connection, temporary exchanges of service by young clergymen between the different Churches of our Communion will be found to be invaluable in the training of ordained men, whether their main work is to be given in the old country or in newer lands.¹

EDUCATION.

We commend to the Church the Resolutions which the Conference has passed on the subject of the Religious Education of the Young. As educators not less than as Christian leaders we desire to proclaim afresh our conviction that the aim of all true education is the development of the whole man to the highest perfection for which God intended him. We record our solemn protest and warning against any system of education which does not endeavour to fashion and upbuild the child's character in

¹ Resolutions 3-10 and p. 347.

the faith and fear of God. Wherever and however the child's "education" is carried on, that endeavour must find full place in it. As Christians we desire unswervingly to insist that the teachings of Holy Scripture must be the basis of all such work. We have reason to fear that the knowledge of the Bible may be ceasing to play the part which it once played in the training of the young, and that we may be in some danger of regarding lightly that which has in the Providence of God been for our race one of the great sources of stability and energy of character. But we do not rest here. In face of common misconception as to the real meaning of Bible teaching we have deemed it our duty to affirm that no teaching of the Bible can be regarded as adequate which does not steadily aim at inculcating personal holiness and a life of fellowship in the Church of Christ through the sanctifying grace of the Holy Ghost.

These thoughts we commend to all whom our words may reach, to all engaged in educational administration, to teachers, but above all to Christian parents. On parents rests the first and foremost responsibility, not only for teaching in the home itself, but also for influence upon the schools of their country. With regard to the high office of the teacher, we desire to lay stress upon the special call which comes to-day to young men and women to regard the teaching profession as one of the noblest to which God can call them, and to fit themselves for it by personal consecration of life and by thoughtful study in the light which by research and learning grows amongst us.

The question of due provision of secondary education under religious influences, wherever needed, is one that is pressed upon our Communion with increasing force, especially in the Colonies. There is a real danger lest by our failure to grasp the situation we should leave to other Communions the ground which we should ourselves be occupying, and thereby neglect a duty which we ought to fulfil in the interests of our own children.¹

¹ Resolutions 11-19 and p. 367.

FOREIGN MISSIONS.

The subject of Foreign Missions must always hold a foremost place among the questions which a Lambeth Conference is called to consider. We confidently believe that the Pan-Anglican Congress of this year has already taught our people to realise more vividly than ever before the direct obligation which in this matter God has laid upon every Christian man, and that the vivid interest of the problems—racial, philosophical, and practical—which the Church is now called upon to solve has in thousands of Christian homes been felt for the first time. In our Conference a large Committee of Bishops has been eagerly bringing to bear upon these problems the varied experience which is furnished from many lands. We commend to the Church the weighty words which they have spoken.

Two thoughts seem to emerge with a peculiar force from our consultations.

The first is the splendid hope that from the field of Foreign Missions there will be gathered for the enrichment of the Church's manifold heritage the ample and varied contribution of the special powers and characteristics belonging to the several nations of mankind. Each and all are capable of bringing within the apprehension of the Church aspects of truth as yet unrecognised. There is a harvest of the Spirit which cannot be garnered till the Spirit comes to breathe upon new types of humanity.

The solution of racial problems is the despair of statesmen. It is for the Church of God to face with quiet courage and with buoyant hope the perplexities which daunt the civil ruler who is striving to promote the peace and happiness of the world. The Church is ready with the old true message of the Gospel—"Ye are all one in Christ Jesus."

Secondly, there has come to us a deeper realisation of the imperative need that to the service of Foreign Missions we should offer of our very best. Money alone is but a poor thing to give with such an opportunity before us.

We need, we call for, men and women aflame with high enthusiasm for Christ, endowed with capacity, knowledge, and strength, and trained with eager and thoughtful care to discharge aright the noblest of all human responsibilities. At the same time we pray our brethren dwelling among non-Christian peoples to bear faithful witness to our Master, whose representatives, whether they remember it or not, those peoples will hold them to be.¹

PRAYER-BOOK.

A high part of the service which the Church of Christ has to render to men is to train and guide them in the worship of God, and in particular in public or common worship.

The growing experience of the Anglican Communion in different parts of the world and among different races has pointed to the necessity for the adaptation and enrichment of forms of service and worship which have come down to us from other times. Such adaptation and enrichment are advisable, and indeed essential if our Church is to meet the real needs of living men and women to-day. We have accordingly made certain practical suggestions in this direction which we commend to the attention of both clergy and laity.²

On the important subject of the *Quicunque vult* the result of very careful deliberations will be found in our Resolutions.³

HOLY COMMUNION.

The Resolutions which we have adopted with regard to the conditions requisite for the due administration of the Holy Communion bear simply upon two special difficulties which have been brought before us. The former of these two Resolutions will, we trust, allay what we believe to be an unnecessary apprehension of a risk of infection in the use of the chalice. We have affirmed our conviction

¹ Resolutions 20-26 and p. 372.

² Resolutions 27 and 28.

³ Resolutions 29 and 30 and p. 382.

that it would be unreasonable to make, on the ground of such apprehension, any departure from the traditional custom of the Church; and that the fears which have been unwisely roused should be allayed by the wisdom of common-sense. We advise that in special cases with exceptional circumstances the direction of the Bishop should be sought. The latter of the two Resolutions has regard to the past occurrence and the possible recurrence of cases involving an absolute necessity of choice between refraining altogether from the Celebration of the Holy Communion, or using for the Celebration wine which is not made from the fruit of the vine, or adopting some other usage inconsistent with Catholic order. We hold that the Church cannot sanction the use of any other elements than the Bread and Wine which the Lord commanded to be received; that, where the absolute necessity of which we have spoken is clear and unmistakable, the responsibility of deciding upon the right course must be left with those to whom it directly belongs; and that, if there be any deviation from the custom of the Church, such deviation should last no longer than while the absolute necessity prevails.¹

MINISTRIES OF HEALING.

Truths, which the Church has failed to set forth fully, have often given strength to the erroneous or disproportionate systems in which they have been emphasised; men have felt the force of teaching which has come to them as new; they have sometimes felt it all the more because it was urged upon them in severance from its context in the Christian creed. We hold that it is somewhat thus that a considerable influence has accrued in our day to certain movements which are described in the Report on Ministries of Healing. Those movements differ widely and deeply from one another in their character, and in the claim which they can make for consideration: we do not think it well here to speak of them in detail; they are

¹ Resolutions 31 and 32 and p. 388.

carefully estimated and characterised in the Report, which, with the Resolutions which we have passed,¹ indicates the manner in which, according to our judgment, they should be met.

We have also had before us the subject of the unction of the sick with a view to their recovery, and have considered it in regard to its history and to its alleged origin in the precept of St. James (v. 14), and also in relation to the conditions prevailing in the Church at the present time. As the result of our investigation, we do not recommend the authorisation of the anointing of the sick as a rite of the Church. On the other hand, we do not wish to forbid all recourse to a practice which, as we are informed, has been carried out by many persons, both clerical and lay, within and without our Communion. We have thought good to advise that the parish priest, in dealing with any request made to him by a sick person who humbly and heartily desires such anointing, should seek the counsel of his Bishop.²

MARRIAGE PROBLEMS.

The purity of family life is the basis of all national stability; and it is the function of the Church not only to bless the marriage itself, but also to guard the integrity of the family in all its stages. In pursuance of this function it has been our duty to deal with evils arising from a low estimate of marriage, the unfaithfulness of married people to the vows by which they are bound, and the terrible increase of facilities for divorce. In the face of these and similar evils, we have felt it to be our duty to re-affirm the principles on the subject of divorce which were laid down by the Lambeth Conference twenty years ago,³ and to assert our conviction that no view less strict than this is admissible in the Church of Christ. But we would lay especial stress upon the fact that it is in the

¹ Resolutions 33-35.

² Resolution 26 and p. 390.

³ See above p. 132.

realm of life more than in that of thought that evils of this kind are to be fought and overcome; and we would impress upon all our people the necessity for the formation of a pure and upright public opinion amongst women and men alike, which will not suffer the evils of which we speak to go on unchecked with impunity.

We are aware that upon some of the questions which have been raised on the subject of marriage we are speaking with less decision than may be expected, and that there are questions with regard to which we fail altogether to give such guidance as in some parts of our Communion is gravely needed. In so far as we have thus failed, it must be remembered that the Conference is gathered from Churches differing not only in the conditions under which they have to deal with these questions, but also in the formal Canons, diocesan, provincial, or general, by which their action is ruled. In view of this fact we have come to the conclusion that these questions must be dealt with separately in the several Churches of our Communion. We have on this ground left without an adequate or general declaration of judgment the difficulty which has been constituted for the Church of England by recent legislation concerning marriage with a deceased wife's sister.

A further evil with which we have had to deal is of such a kind that it cannot be spoken of without repugnance. No one who values the purity of home life can contemplate without grave misgiving the existence of an evil which jeopardises that purity; no one who treasures the Christian ideal of marriage can condone the existence of habits which subvert some of the essential elements of that ideal. In view of the figures and facts which have been set before us, we cannot doubt that there is a widespread prevalence amongst our peoples of the practice of resorting to artificial means for the avoidance or prevention of childbearing. We have spoken of these practices and endeavoured to characterise them as they deserve, not only in their results, but in themselves; and we would appeal to the members of our own Churches to

exert the whole force of their Christian character in condemnation of them.¹

MORAL WITNESS OF THE CHURCH.

By the power of the truth which it carries and declares, the Church is constantly serving the cause of true progress. But it has a further duty to be watchfully responsive to the opportunities of service which the movements of civil society provide. The democratic movement of our century presents one of these opportunities. Underlying it are ideals of brotherhood, liberty, and mutual justice and help. In those ideals we recognise the working of our Lord's teaching as to the inestimable value of every human being in the sight of God, and His special thought for the weak and the oppressed. These are practical truths proclaimed by the ancient Prophets and enforced by our Lord with all the perfectness of His teaching and His life. We call upon the Church to consider how far and wherein it has departed from these truths. In so far as the democratic and industrial movement is animated by them and strives to procure for all, especially for the weaker, just treatment and a real opportunity of living a true human life, we appeal to all Christians to co-operate actively with it. Only so can they hope to commend to the movement the Spirit of our Lord Jesus Christ, which is at once its true stimulus and its true corrective. Only so can they win for Him that allegiance which is the constant and enduring security for the hopes and progress of human society.²

Three subjects of pressing importance, on which the Conference did not appoint Committees, it treated in Resolutions.

The neglect of Sunday we are bound to resist with all the force of corporate opposition in the interest both of the service of God and of the service of man.³

As servants of the Prince of Peace we welcome the efforts

¹ Resolutions 37-43 and p. 395. ² Resolutions 44-50. ³ Resolution 53.

which have been made in the Conferences at The Hague to vindicate the methods of peace and to promote arbitration in the affairs of nations; and we desire to record our conviction that the conflicts inevitably arising from race prejudice, from commercial rivalry, and from competing trade-interests can best be brought to an end by a resolute use of arbitration and similar methods.¹

The service of man demands that we should vigorously support efforts to cut off the occasions of stumbling which bring thousands of lives to disaster. Such a purpose dictates our Resolution on the subject of Opium, in which we express our hearty sympathy with all that Governments and individuals are attempting for the abatement of that great evil.²

In like manner the growth and expansion of the liquor traffic in West Africa, to the infinite detriment of its peoples, seems to us to be an evil which calls imperatively for redress.³

No one can watch the life of our day without noting many gigantic forces of evil active among us, of which intemperance, impurity and gambling are signal examples. Some of these have been the subjects of detailed treatment by earlier Conferences; others may be dealt with by those that follow. But we are persuaded that we shall not strengthen the moral witness of the Church by attempting to deal cursorily on each occasion with all, even of the most important subjects. We only desire to make it evident that if we must perforce omit many subjects of ever pressing importance, it is not through inadvertence, or because we are not zealous to encourage those whom we address to unremitting and prayerful efforts in combating the manifold forces of evil which are working havoc in the human life around us.⁴

ORGANISATION.

In the next set of Resolutions we have dealt with matters which, though more limited in their range, are of practical and even of vital importance.

¹ Resolution 52. ² Resolution 51. ³ Resolution 50. ⁴ See p. 409.

If the Anglican Communion is to render that service to the varied needs of mankind to which the Church of our day is specially called, regard must be had both to the just freedom of its several parts and to the just claims of the whole Communion upon its every part.

That freedom of local development which is a characteristic element in the inheritance which the Anglican Communion has received, and in the traditions of the English-speaking race, and which also belongs of right to the native churches which we have fostered, must have its balance and check in opportunities for mutual consultation and advice.

To this end we have recommended the reconstruction upon representative lines of the Central Consultative Body, which was initiated by the Conference of 1897¹; we have suggested methods for the election of its members, and principles which ought at once to guide and to limit its action.²

REUNION.

There is no subject of more general or more vivid interest than that of Reunion and Intercommunion. This interest indeed is not new. The peculiar position of our Communion, with its power and hope of mediating in a divided Christendom, has long been recognised by members of our own Churches and by others. This position is to us a continual call to service, as was abundantly acknowledged by the Conferences of 1888 and 1897. But this year's Conference has met in circumstances which pressed upon us this same call to service with a new insistence. The winning of the nations to Christ, in fulfilment of His own great commission to His Church, is a matter of much more general concern to Christian people than ever before, and we realise the imperative necessity for effective and visible co-operation among the workers. The

¹ See above pp. 187, 199, 213-214. ² Resolutions 54-56 and p. 415.

waste of force in the Mission field calls aloud for unity. Nor is this less necessary for the effective conduct of the war against the mighty forces of evil in Christian lands. With the realisation of this need has come a new demand for unity, a penitent acknowledgment of the faults that hinder it, and a quickened eagerness in prayer that, through the mercy of God, it may be attained.

The careful Report of our Committee and the detailed Resolutions may seem to some but cold in comparison with the warmth of the desires of many hearts. But these readers should remember the grave responsibility which attaches to the composition of such documents, and the necessity of accuracy, candour, and self-restraint, if the cause of unity is to be advanced by them.

Such Resolutions and Reports cannot be summarised; they must be studied. It will be observed that, in regard to every one of the Churches or groups of Churches to which our attention has been directed, we have tried to indicate some lines of definite practical approach. Wherever we have had reason to think that such an advance would be welcomed, we have gone far to meet our brethren. Where we have felt it absolutely necessary to sound a note of warning, we have tried to speak the truth in love.

Our Resolutions represent, for the most part, the present situation of our public relations with churches more or less widely separated from us. They may seem to show the remoteness rather than the nearness of corporate reunion. But before that consummation can be reached there must come a period of preparation. This preparation must be made by individuals in many ways, by co-operation in moral and social endeavour and in promoting the spiritual interests of mankind, by brotherly intercourse, by becoming familiar with one another's characteristic beliefs and practices, by the increase of mutual understanding and appreciation. All this will be fruitful in proportion as it is dominated by a right ideal of reunion. We must set before us the Church of Christ as He would

have it, one spirit and one body, enriched with all those elements of divine truth which the separated communities of Christians now emphasise severally, strengthened by the interaction of all the gifts and graces which our divisions now hold asunder, filled with all the fulness of God. We dare not, in the name of peace, barter away those precious things of which we have been made stewards. Neither can we wish others to be unfaithful to trusts which they hold no less sacred. We must fix our eyes on the Church of the future, which is to be adorned with all the precious things, both theirs and ours. We must constantly desire not compromise but comprehension, not uniformity but unity.¹

The work of our Lambeth Conferences is gradually assuming a certain measure of continuity or sequence. This may be illustrated by the fact that we have had before us the Report of a Committee appointed in the Lambeth Conference of 1897 to consider the relations of religious communities within the Church to the Episcopate, and we have requested the Archbishop of Canterbury to take steps for ascertaining and comparing the opinions of different parts of the Church in regard to this subject, nowadays increasingly important.²

Similarly we have now requested the Archbishop of Canterbury to appoint Committees to consider and report upon the following subjects: The best method of improving the instruction given in Sunday Schools; the preparation of a new translation of the *Quicunque vult*; and the compilation of a book containing additional forms of service which might be authorised by particular Bishops for use in their Dioceses.³

We have, moreover, had again before us questions concerning our relations with the separate Churches of the East; we have received with a hearty welcome a letter of friendly greeting brought to us from the Archbishop of Upsala by the Bishop of Kalmar; and we have again entered carefully into the history and position of the

¹ Resolutions 58-78.

² Resolution 57.

³ Resolutions 14, 29, 28.

Unitas Fratrum, better known as the Moravian Brethren. In all these cases the Archbishop of Canterbury has been asked to appoint Commissions to inquire further into the questions which are involved.¹

We have also recommended the appointment of a permanent Committee of men specially conversant with the life and doctrine of the Churches of the Orthodox East, to take cognisance of all that concerns our relation to those Churches.²

Such is the outcome of our work; and our hope is that it may, by the blessing of God, tend to uphold, confirm, and guide the will of Christ's servants by love to serve one another after His example and for His sake. The brightness of His light is on the scene before us as we think of the Church thus showing forth in the world with ever-increasing clearness the glory and happiness of service. But the vision is not bounded by the horizon of the world; its true meaning is not known until we raise our eyes above the scenes of time. God made us for Himself: and the purpose of His love for every individual soul and for the whole race of mankind cannot be attained or understood until all that He has given and redeemed is lifted up in glad and thankful offering to Him. Human life at large and the lives of men, one by one, find their true calling and the earnest of their everlasting joy through self-oblation in union with Him who made for all men the One Perfect Oblation of Himself. That men may know that calling, that they may come to that joy, is the end, the crown, of all the service that the Church can render to them. The goal may seem far off; the glory that shall be revealed may seem more than our thoughts can grasp; but the Church can never be content with a lower aim than the hope which God has given, and all things are possible with Him who is Almighty and Eternal. Those who believe that in the service of mankind they are fellow-workers with Him must not fear to lift their hope and

¹ Resolutions 63, 64, 74, 73.

² Resolution 61 and p 420.

prayer for all men to the height towards which He points; even that we may "present every man perfect in Christ Jesus"; even that "all may come unto the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Signed on behalf of the Conference,

RANDALL CANTUAR :

G. W. BATH : AND WELL :

Registrar.

G. R. WAKEFIELD

H. H. MONTGOMERY (Bishop)

E. GRAHAM INGHAM (Bishop)

Secretaries.

August 5th, 1908.

XVII.

RESOLUTIONS FORMALLY ADOPTED BY THE CONFERENCE OF 1908. (See p. 45.)

1. The Conference commends to Christian people and to all seekers after truth the Report of the Committee on The Faith and Modern Thought, as a faithful attempt to show how that claim of our Lord Jesus Christ, which the Church is set to present to each generation, may, under the characteristic conditions of our time, best command allegiance.¹

2. The Conference, in view of tendencies widely shown in the writings of the present day, hereby places on record its conviction that the historical facts stated in the Creeds are an essential part of the Faith of the Church.

3. Whereas our Lord Jesus Christ and His Apostles made it of first importance that the Church's ministers should be men of spiritual character and power, full of faith and of the Holy Ghost; and whereas our Lord has taught us to pray to the Lord of the harvest that He will send forth labourers into His harvest; this Conference desires to emphasise the need of more earnest prayer on the part of the Church generally, especially at the Ember seasons, that God would call and send forth such men to the work of the ministry.

4. Whereas, in view of the serious decline in the number of candidates for Holy Orders, it is clear that some do not recognise that call and others are either unwilling or unable to offer themselves for the ministry, we recommend

¹ See p. 338.

that Christian parents be urged to encourage signs of vocation in their sons, and to count it a privilege to dedicate them for the ministry, and parish priests and teachers in schools and universities to foster such vocations.

5. Inasmuch as there are many young men who appear to have a vocation for the ministry and to be hindered from realising it only by lack of means to provide their training, this Conference urges that an Ordination Candidates Fund and Committee, or some similar organisation, should form part of the normal equipment of the Church, to assist Bishops in discovering such men and enabling them to respond to their call; and that all Churchmen should be taught to regard it as their duty to contribute to this object.

6. So far from the standard for ordination being lowered to meet the existing deficiency in the number of candidates, the time has now come when, in view of the development of education and of the increased opportunities afforded for university training, a serious effort should be made to secure that candidates for Holy Orders should normally be graduates of some recognised university.

7. While rules must of necessity vary to suit the varying conditions in different parts of the world, the principle ought everywhere to be maintained that, in addition to general education, all candidates should be required to receive special theological and practical training under some recognised supervision.

8. It is of the greatest importance that the conscience of the Church at large should be awakened as to its primary responsibility for providing for the training, maintenance, and superannuation of the clergy; and we recommend that united action to this end should be taken, where possible, by the provinces or national churches of our Communion.

9. Since it is generally acknowledged that the system of encouraging men to work abroad for a period of three or five years has proved successful, it should be continued

and carried out more thoroughly and systematically, and a greater reciprocity of service might be established to the benefit of all concerned.

10. In view of the embarrassment arising from the lack of uniform usage regulating the transfer of clergymen from one Diocese to another, it is necessary that none should be received into a Diocese or missionary jurisdiction of the Anglican Communion until the Bishop of the Diocese into which he goes has received concerning him, in addition to whatever other Letters Testimonial may be required, a direct communication or a letter of transfer from the Bishop of the Diocese from which he comes.

11. In the judgment of the Conference it is our duty as Christians to make it clear to the world that purely secular systems of education are educationally as well as morally unsound, since they fail to co-ordinate the training of the whole nature of the child, and necessarily leave many children deficient in a most important factor for that formation of character which is the principal aim of education.

12. It is our duty as Christians to maintain that the true end of Bible-teaching is a sound and definite Christian faith, realising itself in a holy life of obedience and love, and of fellowship in the Church of Christ through the sanctifying grace of the Holy Ghost; and no teaching can be regarded as adequate religious teaching which limits itself to historical information and moral culture.

13. It is our duty as Christians to be alert to use in all schools every opportunity which the State affords us for training our children in the faith of their parents, and to obtain adequate opportunities for such teaching in countries where they do not already exist.

14. There is urgent need to strengthen our Sunday School system, and the Archbishop of Canterbury is respectfully requested to appoint a committee to report to him on the best methods of improving Sunday School instruction, and on the right relations between Sunday

Schools and the various systems of catechising in church.

15. It is of vital importance that the Church should establish and maintain secondary schools, wherever they are needed, for children of the English-speaking race in all parts of the Anglican Communion; and the Conference earnestly supports the plea which reaches it for the establishment of such schools.

16. The Conference draws attention to the pressing need of the services of men and women who will consecrate their lives to teaching as a call from the Great Head of the Church.

17. The religious training of teachers should be regarded as a primary duty of the Church, especially in view of the right use to be made of the light thrown on the Bible by modern research; and teachers should be encouraged in all their efforts to associate themselves for the promotion of their spiritual life.

18. The Church should endeavour to promote and cultivate the spiritual life of the students in secondary schools and universities, and should show active sympathy with all wisely directed efforts which have this end in view.

19. The Conference desires to lay special stress on the duty of parents in all conditions of social life to take personal part in the religious instruction of their own children, and to show active interest in the religious instruction which the children receive at school.

20. All races and peoples, whatever their language or conditions, must be welded into one Body, and the organisation of different races living side by side into separate or independent Churches, on the basis of race or colour, is inconsistent with the vital and essential principle of the unity of Christ's Church.

21. Every effort should be made to train native churches and congregations in self-support and self-government; and in view of the great importance of the establishment of a native episcopate in all countries where the Church

is planted, this Conference urges the necessity of providing an advanced theological and practical training for the ablest of the native clergy in the Mission field.

22. This Conference reaffirms Resolution 24¹ of the Conference of 1897 and further resolves that, though it may be desirable to recognise, in some cases and under certain special circumstances, the episcopal care of a Bishop for his own countrymen within the jurisdiction of another Bishop of the Anglican Communion, yet the principle of one Bishop for one area is the ideal to be aimed at as the best means of securing the unity of all races and nations in the Holy Catholic Church.

23. The Conference commends to the consideration of the Church the suggestions of the Committee on Foreign Missions, contained in their Report, for correlation and co-operation between Missions of the Anglican Communion and those of other Christian bodies.²

24. While the educative value of the Book of Common Prayer and the importance of retaining it as a bond of union and standard of devotion should be fully recognised, every effort should be made, under due authority, to render the forms of public worship more intelligible to uneducated congregations and better suited to the widely diverse needs of the various races within the Anglican Communion.

25. National and local Churches are at liberty to adopt native forms of marriage and consecrate them to a Christian use, provided that—

¹ Resolution 24 of the Lambeth Conference, 1897: "That, while it is the duty of the whole Church to make disciples of all nations, yet, in the discharge of this duty, independent Churches of the Anglican Communion ought to recognise the equal rights of each other when establishing foreign missionary jurisdictions, so that two Bishops of that Communion may not exercise jurisdiction in the same place, and the Conference recommends every Bishop to use his influence in the diocesan and provincial synods of his particular Church to gain the adhesion of the synods to these principles, with a view to the framing of canons or resolutions in accord therewith. When such rights have, through inadvertence, been infringed in the past, an adjustment of the respective positions of the Bishops concerned ought to be made by an amicable arrangement between them, with a view to correcting as far as possible the evils arising from such infringement."

² See p. 378.

(a) The form used explicitly states that the marriage is lifelong and exclusive;

(b) The form is free from all heathen and idolatrous taint;

(c) Provision is made for the due registration of the marriage, and for other formalities according to the law of the land.

26. This Conference also desires to express its deep sense of the missionary value of the recent Pan-Anglican Congress; and commends to the careful study of the whole Anglican Communion the solemn facts of duty, opportunity, and responsibility, in regard to the non-Christian world, which that Congress elicited and affirmed.

27. In any revision of the Book of Common Prayer which may hereafter be undertaken by competent authority the following principles should be held in view:—

(a) The adaptation of rubrics in a large number of cases to present customs as generally accepted;

(b) The omission of parts of the services to obviate repetition or redundancy;

(c) The framing of additions to the present services in the way of enrichment;

(d) The fuller provision of alternatives in our forms of public worship;

(e) The provision for greater elasticity in public worship;

(f) The change of words obscure or commonly misunderstood;

(g) The revision of the Calendar and Tables prefixed to the Book of Common Prayer.

28. The Conference requests the Archbishop of Canterbury to take counsel with such persons as he may see fit to consult, with a view to the preparation of a Book containing special forms of service, which might be authorised by particular Bishops for use in their Dioceses, so far as they may consider it possible and desirable.

29. Without in any sense precluding the further consideration by the several Churches of our Communion of the mode of dealing with the *Quicumque vult*, it is desirable that a new translation be made, based upon the best Latin text; and the Archbishop of Canterbury is requested to take such steps as are necessary for providing such a translation.

30. The Conference, having had under consideration the liturgical use of the *Quicumque vult*, expresses its opinion that, inasmuch as the use or disuse of this Hymn is not a term of Communion, the several Churches of the Anglican Communion may rightly decide for themselves what in their varying circumstances is desirable; but the Conference urges that, if any change of rule or usage is made, full regard should be had to the maintenance of the Catholic Faith in its integrity, to the commendation of that Faith to the minds of men, and to the relief of disquieted consciences.

31. For reasons given in the Report on the Administration of Holy Communion,¹ as well as for other reasons, the Conference is convinced that it is not desirable to make, on the ground of alarm as to the possible risk of infection, any change in the manner of administering the Holy Communion. Special cases involving exceptional risk should be referred to the Bishop and dealt with according to his direction.

32. The Conference declares that the only Elements which the Church can sanction for use in the administration of the Holy Communion are Bread and Wine, according to the institution of our Lord. While declaring this, the Conference does not pronounce judgment upon such a course as in cases of absolute necessity may be in particular regions adopted by those Bishops on whom falls the responsibility of dealing with an imperative need. But it would insist that any such divergence from the practice of the Church, if it is to be justified by actual necessity,

¹ See p. 388.

ought to cease as soon as the conditions of necessity are over.

33. With regard to the Ministries of Healing, this Conference, confident that God has infinite blessings and powers in store for those who seek them by prayer, communion, and strong endeavour, and conscious that the clergy and laity of the Church have too often failed to turn to God with such complete trust as will draw those powers into full service, desires solemnly to affirm that the strongest and most immediate call to the Church is to the deepening and renewal of her spiritual life; and to urge upon the Clergy of the Church so to set forth to the people Christ, the Incarnate Son of God, and the truth of His abiding Presence in the Church and in Christian souls by the Holy Spirit, that all may realise and lay hold of the power of the indwelling Spirit to sanctify both soul and body, and thus, through a harmony of man's will with God's will, to gain a fuller control over temptation, pain, and disease, whether for themselves or others, with a firmer serenity and a more confident hope.

34. With a view to resisting dangerous tendencies in contemporary thought, the Conference urges the Clergy in their dealings with the sick to teach as clearly as possible the privilege of those who are called, through sickness and pain, to enter especially into the fellowship of Christ's sufferings and to follow the example of His patience.

35. The Conference recommends the provision for use in Pastoral Visitation of some additional prayers for the restoration of health more hopeful and direct than those contained in the present Office for the Visitation of the Sick, and refers this recommendation to the Committee to be appointed by the President under the Resolution on the subject of Prayer Book enrichment.

36. The Conference, having regard to the uncertainty which exists as to the permanence of the practice commended by St. James (v. 14), and having regard to the

history of the practice which professes to be based upon that commendation, does not recommend the sanctioning of the anointing of the sick as a rite of the Church.

It does not, however, advise the prohibition of all anointing, if anointing be earnestly desired by the sick person. In all such cases the Parish Priest should seek the counsel of the Bishop of the Diocese. Care must be taken that no return be made to the later custom of anointing as a preparation for death.

37. The growing prevalence of disregard of the sanctity of marriage calls for the active and determined co-operation of all right-thinking and clean-living men and women, in all ranks of life, in defence of the family life and the social order, which rest upon the sanctity of the marriage tie.

38. The influence of all good women in all ranks of life should be specially applied to the remedying of the terrible evils which have grown up from the creation of facilities for divorce.

39. This Conference reaffirms the resolution of the Conference of 1888 as follows:—

“(A) That, inasmuch as our Lord’s words expressly forbid divorce, except in case of fornication or adultery, the Christian Church cannot recognise divorce in any other than the excepted case, or give any sanction to the marriage of any person who has been divorced contrary to this law, during the life of the other party.

“(B) That under no circumstances ought the guilty party, in the case of a divorce for fornication or adultery, to be regarded, during the lifetime of the innocent party, as a fit recipient of the blessing of the Church on marriage.

“(C) That, recognising the fact that there always has been a difference of opinion in the Church on the question whether our Lord meant to forbid marriage to the innocent party in a divorce for adultery, the Conference recommends that the clergy should not be instructed to refuse

the Sacraments or other privileges of the Church to those who, under civil sanction, are thus married."

40. When an innocent person has, by means of a court of law, divorced a spouse for adultery, and desires to enter into another contract of marriage, it is undesirable that such a contract should receive the blessing of the Church.

[Carried by 87 votes to 84.]

41. The Conference regards with alarm the growing practice of the artificial restriction of the family, and earnestly calls upon all Christian people to discountenance the use of all artificial means of restriction as demoralising to character and hostile to national welfare.

42. The Conference affirms that deliberate tampering with nascent life is repugnant to Christian morality.

43. The Conference expresses most cordial appreciation of the services rendered by those medical men who have borne courageous testimony against the injurious practices spoken of, and appeals with confidence to them and to their medical colleagues to co-operate in creating and maintaining a wholesome public opinion on behalf of the reverent use of the married state.

44. The Conference recognises the ideals of brotherhood which underlie the democratic movement of this century; and, remembering our Master's example in proclaiming the inestimable value of every human being in the sight of God, calls upon the Church to show sympathy with the movement, in so far as it strives to procure just treatment for all and a real opportunity of living a true human life, and by its sympathy to commend to the movement the spirit of our Lord Jesus Christ, in whom all the hopes of human society are bound up.

45. The social mission and social principles of Christianity should be given a more prominent place in the study and teaching of the Church, both for the clergy and the laity.

46. The ministry of the laity requires to be more widely recognised, side by side with the ministry of the clergy,

in the work, the administration, and the discipline of the Church.

47. A committee or organisation for social service should be part of the equipment of every Diocese, and, as far as practicable, of every parish.

48. The Church should teach that the Christian who is an owner of property should recognise the governing principle that, like all our gifts, our powers and our time, property is a trust held for the benefit of the community, and its right use should be insisted upon as a religious duty.

49. The Conference urges upon members of the Church practical recognition of the moral responsibility involved in their investments. This moral responsibility extends to—

(a) The character and general social effect of any business or enterprise in which their money is invested;

(b) The treatment of the persons employed in that business or enterprise;

(c) The due observance of the requirements of the law relating thereto;

(d) The payment of a just wage to those who are employed therein.

50. The Conference holds that it is the duty of the Church to press upon Governments the wrong of sanctioning for the sake of revenue any forms of trade which involve the degradation or hinder the moral and physical progress of the races and peoples under their rule or influence.

51. The Conference, regarding the non-medicinal use of opium as a grave physical and moral evil, welcomes all well-considered efforts to abate such use, particularly those of the Government and people of China, and also the proposal of the Government of the United States to arrange an International Commission on Opium. It thankfully recognises the progressive reduction by the Indian Government of the area of poppy cultivation, but still appeals for all possible insistence on the affirmation of the

House of Commons that the Indian opium traffic with China is morally indefensible. It urges a stringent dealing with the opium vice in British Settlements, along with due precautions against the introduction of narcotic substitutes for opium. Finally, it calls upon all Christian people to pray for the effectual repression of the opium evil.

52. The Conference, while frankly acknowledging the moral gains sometimes won by war, rejoices in the growth of higher ethical perceptions which is evidenced by the increasing willingness to settle difficulties among nations by peaceful methods; it records, therefore, its deep appreciation of the services rendered by the Conferences at The Hague, its thankfulness for the practical work achieved, and for the principles of international responsibility acknowledged by the delegates; and, finally, realising the dangers inseparable from national and commercial progress, it urges earnestly upon all Christian peoples the duty of allaying race-prejudice, of reducing by peaceful arrangements the conflict of trade interests, and of promoting among all races the spirit of brotherly co-operation for the good of all mankind.

53. The Conference desires to call attention to the evidence supplied from every part of Christendom as to the grave perils arising from the increasing disregard of the religious duties and privileges which are attached to a due observance, both on the social and spiritual side, of the Christian Sunday. In consequence of this, the Conference records its solemn conviction that strong and co-ordinated action is urgently demanded, with a view to educating the public conscience and forming a higher sense of individual responsibility alike on the religious and humanitarian aspects of the question.

The Conference further, in pursuance of the Resolutions passed upon this subject in former Conferences, calls upon Christian people to promote by all means in their power the better observance of the Lord's Day, both on land and sea, for the worship of God and for the spiritual, mental, and physical health of man.

54. The existing Central Consultative Body shall be reconstructed on representative lines as follows :—

(a) It shall consist of the Archbishop of Canterbury (*ex officio*) and of representative Bishops appointed as follows : Province of Canterbury 2, Province of York 1, the Church of Ireland 1, the Episcopal Church in Scotland 1, the Protestant Episcopal Church in the United States of America 4, the Church of England in Canada 1, the Church of England in the Dioceses of Australia and Tasmania 1, the Church of the Province of New Zealand 1, the Province of the West Indies 1, the Church of the Province of South Africa 1, the Province of India and Ceylon 1, the Dioceses of China and Corea and the Church of Japan 1, the missionary and other extra-provincial Bishops under the jurisdiction of the Archbishop of Canterbury 1. Total 18.

(b) The foregoing scheme of representation shall be open to revision from time to time by the Lambeth Conference.

(c) The mode of appointing these representative Bishops shall be left to the churches that appoint. A representative Bishop may be appointed for one year or for any number of years, and need not be a member of the body which appoints him. Each member shall retain office until the election of his successor has been duly notified to the Archbishop of Canterbury.

(d) For the purpose of appointing the Bishop who is to represent the body of missionary and other extra-provincial Bishops under the jurisdiction of the Archbishop of Canterbury, each of those Bishops shall be requested by the Archbishop of Canterbury to nominate a Bishop to him. The list of Bishops so nominated shall be then sent to all the Bishops entitled to vote, and each of them shall, if he thinks fit to vote, send to the Archbishop the name of the one in that list for whom he votes. The largest number of votes shall carry the election.

55. The Central Consultative Body shall be prepared to receive consultative communications from any Bishop, but shall, in considering them, have careful regard to any

limitations upon such references which may be imposed by provincial regulation.

56. The Consultative Body shall not at any meeting come to a decision on any subject not named in the notice summoning the meeting.

57. That the Archbishop of Canterbury be requested to transmit to every Diocesan Bishop in the Anglican Communion a copy of the Final Report of the Committee appointed by the Conference of 1897 to consider the relation of Religious Communities within the Church to the Episcopate, accompanying it with a request that it may be duly considered, and that each Province of the Anglican Communion will, if it consents to do so, send to him, through its Metropolitan, before July 31st, 1910, a statement of the judgment formed in that Province upon the subject dealt with in the Report.¹

58. This Conference reaffirms the resolution of the Conference of 1897 that "Every opportunity should be taken to emphasise the Divine purpose of visible unity amongst Christians as a fact of revelation."² It desires further to affirm that in all partial projects of reunion and intercommunion the final attainment of the divine purpose should be kept in view as our object; and that care should be taken to do what will advance the reunion of the whole of Christendom, and to abstain from doing anything that will retard or prevent it.

59. The Conference recognises with thankfulness the manifold signs of the increase of the desire for unity among all Christian bodies; and, with a deep sense of the call to follow the manifest guiding of the Holy Spirit, solemnly urges the duty of special intercession for the unity of the Church, in accordance with our Lord's own prayer.

¹ See p. 440.

² See p. 205.

60. This Conference resolves that a letter of greeting be sent from the Lambeth Conference to the National Council of the Russian Church about to assemble, and that the letter should be conveyed to the Council by two or more Bishops if possible; and that His Grace the Archbishop of Canterbury be respectfully requested to cause such a letter to be written, and to sign it on behalf of the Conference, and to nominate Bishops to convey it to the Council.

61. The Conference respectfully requests the Archbishop of Canterbury to appoint a Committee to take cognisance of all that concerns our relations with the Churches of the Orthodox East, and desires that this Committee should be on a permanent basis.

62. The Conference is of opinion that it should be the recognised practice of the Churches of our Communion (1) at all times to baptize the children of members of any Church of the Orthodox Eastern Communion in cases of emergency, provided that there is a clear understanding that baptism should not be again administered to those so baptized; (2) at all times to admit members of any Church of the Orthodox Eastern Communion to communicate in our churches, when they are deprived of the ministrations of a priest of their own Communion, provided that (a) they are at that time admissible to Communion in their own Churches, and (b) are not under any disqualification so far as our own rules of discipline are concerned.

63. The Conference would welcome any steps that might be taken to ascertain the precise doctrinal position of the ancient separate Churches of the East with a view to possible intercommunion, and would suggest to the Archbishop of Canterbury the appointment of Commissions to examine the doctrinal position of particular Churches, and (for example) to prepare some carefully framed statement of the Faith as to our Lord's Person, in the simplest possible terms, which should be submitted to each of such Churches, where feasible, in order to ascertain whether it

represents their belief with substantial accuracy. The conclusions of such Commissions should in our opinion be submitted to the Metropolitans or Presiding Bishops of all the Churches of the Anglican Communion.

64. In the event of doctrinal agreement being reached with such separate Churches, the Conference is of opinion that it would be right (1) for any Church of the Anglican Communion to admit individual communicant members of those Churches to communicate with us when they are deprived of this means of grace through isolation, and conversely, for our communicants to seek the same privileges in similar circumstances; (2) for the Churches of the Anglican Communion to permit our communicants to communicate on special occasions with these Churches, even when not deprived of this means of grace through isolation, and conversely, that their communicants should be allowed the same privileges in similar circumstances.

65. We consider that any more formal and complete compact between us and any such Church, seeing that it might affect our relations with certain other Churches, should not take place without previous communication with any other Church which might be affected thereby.

66. The Conference is of opinion that it is of the greatest importance that our representatives abroad, both clerical and lay, whilst holding firmly to our own position, should show all Christian courtesy towards the Churches of the lands in which they reside and towards their ecclesiastical authorities; and that the chaplains to be selected for work on the continent of Europe and elsewhere should be instructed to show such courtesy.

67. We desire earnestly to warn members of our Communion against contracting marriages with Roman Catholics under the conditions imposed by modern Roman canon law, especially as these conditions involve the performance of the marriage ceremony without any prayer or invocation of the divine blessing, and also a promise to

have their children brought up in a religious system which they cannot themselves accept.

68. The Conference desires to maintain and strengthen the friendly relations which already exist between the Churches of the Anglican Communion and the ancient Church of Holland and the old Catholic Churches, especially in Germany, Switzerland, and Austria.

69. With a view to the avoidance of further ecclesiastical confusion, the Conference would earnestly deprecate the setting up of a new organised body in regions where a Church with apostolic ministry and Catholic doctrine offers religious privileges without the imposition of uncatholic terms of communion, more especially in cases where no difference of language or nationality exists; and, in view of the friendly relations referred to in the previous Resolution, it would respectfully request the Archbishop of Canterbury, if he thinks fit, to bring this Resolution to the notice of the Old Catholic Bishops.

70. For the sake of unity, and as a particular expression of brotherly affection, we recommend that any official request of the *Unitas Fratrum* for the participation of Anglican Bishops in the consecration of Bishops of the *Unitas* should be accepted, provided that

- (i) Such Anglican Bishops should be not less than three in number, and should participate both in the saying of the Prayers of Consecration and in the laying on of hands, and that the rite itself is judged to be sufficient by the Bishops of the Church of our Communion to which the invited Bishops belong;
- (ii) The Synods of the *Unitas* (a) are able to give sufficient assurance of doctrinal agreement with ourselves in all essentials (as we believe that they will be willing and able to do); and (b) are willing to explain its position as that of a religious community or missionary

body in close alliance with the Anglican Communion; and (c) are willing to accord a due recognition to the position of our Bishops within Anglican Dioceses and jurisdictions; and (d) are willing to adopt a rule as to the administration of Confirmation more akin to our own.

71. After the conditions prescribed in the preceding Resolution have been complied with, and a Bishop has been consecrated in accordance with them, corresponding invitations from any Bishop of the *Unitas Fratrum* to an Anglican Bishop and his Presbyters to participate in the ordination of a Moravian Presbyter should be accepted, provided that the Anglican Bishop should participate both in the saying of the prayers of ordination and in the laying on of hands, and that the rite itself is judged to be sufficient by the Bishops of the Church of our Communion to which the invited Bishop belongs.

72. Any Bishop or Presbyter so consecrated or ordained should be free to minister in the Anglican Communion with due episcopal licence; and, in the event of the above proposals—i.e. Resolutions 1 and 2—being accepted and acted upon by the Synods of the *Unitas*, during the period of transition some permission to preach in our churches might on special occasions be extended to Moravian Ministers by Bishops of our Communion.

73. We recommend that the Archbishop of Canterbury be respectfully requested to name a committee to communicate, as need arises, with representatives of the *Unitas*, and also to direct that the decisions of the present Conference be communicated to the *Secretarius Unitatis*.

74. This Conference heartily thanks the Archbishop of Upsala for his letter of friendly greeting, and for sending his honoured colleague, the Bishop of Kalmar, to confer with its members on the question of the establishment of an alliance of some sort between the Swedish and Anglican

Churches. The Conference respectfully desires the Archbishop of Canterbury to appoint a Commission to correspond further with the Swedish Church through the Archbishop of Upsala on the possibility and conditions of such an alliance.

75. The Conference receives with thankfulness and hope the Report of its Committee on Reunion and Intercommunion,¹ and is of opinion that, in the welcome event of any project of reunion between any Church of the Anglican Communion and any Presbyterian or other non-episcopal Church, which, while preserving the Faith in its integrity and purity, has also exhibited care as to the form and intention of ordination to the ministry, reaching the stage of responsible official negotiation, it might be possible to make an approach to reunion on the basis of consecrations to the episcopate on lines suggested by such precedents as those of 1610. Further, in the opinion of the Conference, it might be possible to authorise arrangements (for the period of transition towards full union on the basis of episcopal ordination) which would respect the convictions of those who had not received episcopal Orders, without involving any surrender on our part of the principle of Church order laid down in the Preface to the Ordinal attached to the Book of Common Prayer.

76. Every opportunity should be welcomed of co-operation between members of different Communions in all matters pertaining to the social and moral welfare of the people.

77. The members of the Anglican Communion should take pains to study the doctrines and position of those who are separated from it and to promote a cordial mutual understanding; and, as a means towards this end, the Conference suggests that private meetings of ministers and laymen of different Christian bodies for common study, discussion, and prayer should be frequently held in convenient centres.

¹ See p. 420.

78. The constituted authorities of the various Churches of the Anglican Communion should, as opportunity offers, arrange conferences with representatives of other Christian Churches, and meetings for common acknowledgment of the sins of division, and for intercession for the growth of unity.

REPORTS OF COMMITTEES. 1908, (see p. 45).

XVIII.

N.B.—The following Reports must be taken as having the authority only of the Committees by whom they were respectively prepared and presented. The Committees were not in every case unanimous in adopting the Reports.

The Conference, as a whole, is responsible only for the formal Resolutions agreed to after discussion, and printed above, pages 318 to 337.

**** An asterisk placed after the name of any Member of Committee denotes that he was unable to attend any of the Meetings of that Committee.*

No. 1.

Report of the Committee¹ appointed to Consider and Report upon the Subject of Christian Faith in relation to Modern Thought, Scientific and Philosophical.

The Committee desire to express their humble and thankful sense that the matter is one which, though encompassed with difficulty, is full of promise. It would be strange if the great inrush of new knowledge, and the unexampled changes in the

¹ Names of the Members of the Committee :—

Bishop of Antigua.	Bishop of Montreal.*
Archbishop of Armagh.*	„ Niagara.
Bishop Baynes.	„ Ossory.
Bishop of Bloemfontein.	„ Ripon.
„ Bombay (<i>Secretary</i>).	„ Southern Virginia.
„ Calcutta.	„ Southern Ohio.*
„ Derry.	„ Southwark (<i>Chairman</i>).
„ Exeter.	„ Tennessee.
„ Meath.	„ Zanzibar.
„ Michigan.*	

relations of men with each other and with their surroundings, did not lay upon the Church duties of interpretation and recognition which even if she were less divided and marred by sin would task her to the utmost.

It is true that there is room for warning against overhaste in accepting, as certain, speculations which are often put forward under the name of science. These often go far beyond what sober scholars and men of science claim as ascertained knowledge, and it is by such speculations rather than by verified results that Faith is disturbed and Science brought into discredit. There is danger also lest men should attach a disproportionate value to knowledge which is new. It is by the old and familiar truths, after all, that men live, and the chief function of the Church is to witness to these, and of her ministers to teach them.

But we believe that God has given us to see more and to see better than we did, if we are diligent and willing to use the light given to us, and in that light to present to others what we ourselves believe. Of that light, as of all light, Christ is to us the centre and the ultimate source.

It will be convenient to speak first of the bearing of modern thought on spiritual or religious convictions generally, and then specifically of its bearing upon Christian faith.

1. It has seemed in recent times, to many of all classes, that materialism threatened to undermine all religion. It was probably inevitable that enormous advance in the ordered knowledge or science of outward things and in human power to command and use natural resources should lead to a temporary over-estimate of the material factor in life and in the content of knowledge. Speaking in a more popular way, we may say that great material comfort, grinding pressure of material poverty, and a tremendous stress of material progress and competition are alike unfavourable to the clearness, purity, and strength of spiritual conviction. These causes are in part permanent, and to see nothing beyond the material will probably be a permanent danger or temptation. But we desire to record our conviction that, as a phase of thought, materialism has largely lost its power. It has always been true that some of the most distinguished scientific teachers have been simple and devout believers. And even in such thoughts as Herbert Spencer's witness to an unknowable mystery of Being, and Huxley's assertion of the independence of the moral power in man, there are signs of what was incompatible with a mechanical and mindless universe. But other powers have come into play.

(1) The thinking power or mind in man has reasserted (through thinkers generally described as Idealist) the claim, which it has always been able to make, to an existence and value of its own not expressible in terms of matter, and in a true sense prior to that

of matter, since it is only in relation to consciousness that matter, as we know it, exists. Such thinkers, again, have made it clear that the conviction of the scientific man that he can understand Nature and the success of his attempts to do so imply that the material universe is the expression of a reason akin to that of the scientific man who investigates and understands it.

(2) To many it has come home, after the first rush and confusion of the new knowledge of natural things, that that silent, constant testimony of Nature to God, to which the Apostles appealed, is not less but greater since we have gained an incomparably enlarged vision of the splendour and scale and wealth of the universe of which we are a part.

(3) In its own way Art, as well as Poetry, has testified in forms of new delicacy and subtlety to the part played by mind and spirit in perceiving, rendering, and even making those things of beauty which we popularly speak of as outside aspects of matter independent of mind. Art knows and teaches that beauty depends on mind as much as on matter.

(4) From the side of Science itself the splendid thoroughness of analysis has, as it were, pierced through and behind matter, until that which seemed so solid and stable appears almost to vanish into some form of force of which we can hardly say that it is material at all, and which rather suggests what we only know in our own consciousness of life and will.

In these ways we feel that the dominance of materialism as an anti-spiritual power has been notably checked.

But while so saying, we take the opportunity to record our conviction that it is not the business of the Church, as such, to assume responsibility for any one system of thought or philosophy. We believe that Christian faith has something to learn from each, and something from which each may learn. And we are profoundly convinced that the fresh recognition of the wonder, the dignity, the influence of what we know as material is a true unveiling to us of what is from God. We believe also that it presents points of special congeniality to Christian faith, and we thus pass to the other portion of our main subject.

II. If we have rightly spoken of our age as one which has recognised anew the value of what is material, and which has also been forced back, by this very insistence of material things, upon its consciousness of something which is not material but spiritual, it would seem that this its double condition may be to a Christian as welcome as it is striking. For while Christian faith is essentially spiritual, holding to an unseen God, and speaking of things invisible, eternal, not of this world, yet it has on the other hand learnt from its Master, and has always asserted, the sacredness of everything that God has made. It has believed in God as On-

from whom all things are and in whom they consist. It has believed that its knowledge of the Eternal Spirit, largely gained through parables of Nature and in forms of human experience, has come to the full in the visible life of One who wore a material body and lived in history at a certain date and was then seen and known and touched and loved by living men about Him. This is the twofoldness or paradox of Christian faith. It is not invented to meet the thought of to-day; it has always been there; but your Committee believe that under present circumstances the truth and naturalness of it receive fresh confirmation and that it gives out fresh power.

Christ, and nothing else, is the sum and substance, the object and centre, of our faith. The Gospel was and is the Gospel of Christ. It declared the acts and words, the life and character, the mighty works, the death and resurrection—in a word, the record—of Jesus, as they understood it upon whom the impression was made, with the meaning which afterwards wrought itself into shape in the creed. That He who was so declared can still claim to be the centre and object of the world's faith is in itself some sign that the claim is true.

We are well aware that in many minds there has been created an uneasy impression that the critical study of the Gospel narratives has reduced the history of our Lord's life upon earth to an uncertainty upon which we cannot build. But we wish to express our assurance that the fierce fire of modern criticism has only made it plainer that we have in the Gospels a definite and convincing picture of a unique personality. The record amply suffices to introduce to men and women the living Friend whom they learn to know better in the light of nearer and nearer personal communion.

The truth must shine by its own light; Christ is His own best witness.

But the witness needs to be read, and if we are to discharge our duty we must help men to read it. We must set forth Christ in His simplicity as Him who lived the life of perfect goodness, taught the perfect nature of life and duty in love to God and man, died the death of perfect obedience and perfect self-sacrifice, and won perfect victory, of which His resurrection from the dead on the third day was the seal. It is here that we find the truth of all that has been said in so many forms about coming "back to Christ." All the difficulties which our time has felt about proofs and signs have had their advantage in sending us to this deeper proof and evidence which comes out of Himself.

In saying this, it is only right to add (in view of the vague opinion reflected from time to time in current literature that it is possible to reach by critical processes an original non-miraculous

substratum of the Gospel history) our conviction that no historical criticism has been, or will be, able to eliminate miracles¹ from the story of the Gospels except by dealing in an arbitrary and unhistorical manner with the evidence.

We must set forth Christ in His simplicity; we must set Him forth also in His fulness. So it was done at first. He Himself said that He came to fulfil. He declared Himself, and was declared by the Apostles, as come to complete what went before in the life of a nation, and in the words and deeds of its representative men. And for the future a Spirit was to go out from Him—the Spirit of the Father—to gather men into the boundless vitality of one life.

Again, men have in them naturally something of two faiths, both wavering but both real, faith in man, as neither machine nor animal but a spiritual being, and faith in God, in Eternal Being with whom our own living and moral and loving spirits can have to do. These two faiths find themselves justified in Christ, who shows what Manhood can be, and what God is, in perfectness of Love. He shows in spite of evil that man is meant to be good and has a true value, and in spite of the sufferings and the dumbness of Nature that God is the love at which her whispers and her beauty hinted. Thus man's best instincts witness to Christ, and Christ confirms those instincts. Here is that which is as wide as the world and as enduring as time.

This truth of the fulness of Christ must guide our attitude towards other religions and other forms of life. None of these can be a real competitor with that of which the claim to be the one true faith is thus intrinsic and necessary. But Christians must never hesitate to look for what is true and good in them, to recognise that they have had a place in the purpose of the one loving God of all the earth, and to try to lead men by the truths

¹ In using the word *miracles* in a report dealing with scientific thought, we must guard ourselves against the often repeated misapprehension that the Church by that word means breaches or suspensions of the laws of Nature. To this end, instead of using any modern words, we prefer to quote the noble words of St. Augustine, so often quoted by theologians (*e.g.* Trench, on "The Miracles," p. 15, ed. 1866): *Contra naturam non incongrue dicimus aliquid Deum facere, quod facit contra id quod novimus in naturâ. Hanc enim etiam appellamus naturam, cognitum nobis cursum solitumque naturæ, contra quem cum Deus aliquid facit, magnalia vel mirabilia nominantur. Contra illam vero summam naturæ legem a notitiâ remotam sive impiorum sive adhuc infirmorum, tam Deus nullo modo facit quam contra seipsum non facit.* ("We say without impropriety that God does something 'against nature' which He does against *what we know* in nature. For it is this course of nature which is known to us and familiar that we call nature, and when God does anything contrary to this, such events are called marvels, or miracles. But as for that supreme law of nature which escapes our knowledge because we are sinful or because we are still weak, God no more acts against *that* than He acts against Himself.") Aug. c. *Faust.* xxvi. 3.

which they know to Him, the Truth in whom all truths meet. Preparation for Christ in Israel must surely have true though fainter analogues in other nations which move onward (as even the men of the Old Testament were taught to see) under the guidance of the One God. Manhood can never be full, or "the One Man in Christ Jesus" be complete, till the contributions of all the races are gathered in.

It is in the same way that we often recognise in lives and characters lacking Christian faith, examples or traits which give to Christians both rebuke and stimulus, and which are, in a true sense, Christian. The readiness in modern life and modern fiction to give such recognition is itself a Christian feature. It follows Christ's own example, and, as that example suggests, it need not imply any condonation of evil. That which welcomes truth or goodness with truest discernment should be equally sensitive to real falsehood and evil.

It is plain, again, that as with individuals, so with generations, the life that is from Christ must elicit what they have to give, and work this into itself. That life must therefore be progressive, though it does not change. Sure of itself, it must be ready to consider and welcome whatever criticism of its forms or expressions may arise from new knowledge or experience or surroundings. In order "that the things which cannot be shaken may remain," there is place and need for "shaking." Life from Christ went out, in outward historical experience, as a great stream or power to mould and create; and as it has moved onward, the range of its influence and meaning has grown larger and more full. So in a more special way within the Church of the believers the Life of which we partake in sacraments, of which creeds strive to express the nature and source, which declares itself in saintly lives, is a life which moves and grows towards the fulness which is the goal.

With such recognition of progress goes the recognition of proportion in the things of faith. We are sure of the life of Christ, in His history and person, and of the life derived from Him in the Church and in individual men. This certainty would not be shaken even if we should be unable to prove the authenticity of every part of the record, or even if we should find some inadequacy in the definitions by which the creeds attempt to explain the mystery of the unity of God and man in Him. But it is very easy to exaggerate or misuse this true and necessary matter of proportion. The highest truth and life must, like everything else among men, have language and expression, and alongside of the words which shift with men's varying apprehension of truth there must be other words which witness to its permanence. Such we believe to be the character and claim of the creed which we inherit,

by God's providence and blessing, from the days when the undivided Church expressed (not without reluctance to formulate what was so sacred) the faith which she knew to have been always hers in the Incarnate Word and the Triune God.

Your Committee believe that if Christians thus appear before men, in a confident but humble temper, teachers but therefore learners, sure of their faith but taught by their faith to watch for and welcome on every side, in forms of thought and lives of men, what comes from God and is made complete in Christ, His claims may be presented to men more worthily than ever before. That such fulness should have come through such simplicity, that all that the philosophies were seeking for should have been presented in fulness in a human life—this is still, as it was to St. Paul and to Justin, the sign that God's ways are not as our ways. But it tallies strikingly with the tendency in modern thought to recognise that personality is the highest thing that we know, containing most and explaining most.

Especially important is it to dwell upon the fact that in Christ the two great powers of morality and religion, often connected, always conscious of connection, but also too often at issue with each other, fuse absolutely and simply. The revelation of man's life as love responding to and serving an Eternal Being of life and love is the final word alike of morality and of religion. All else is the appropriation of this in interpretation and achievement.

In conclusion, your Committee desire to refer to three topics which bear closely on what they have written above, the problem of evil, the relation between the immanence and the transcendence of God, and the fact of religious experience.

I. There seems no reason to think that evil is less or more of an insoluble mystery to this generation than to any other. Those who most believe in Christ as the centre of light and life to the world will be the first to feel the darkness and intensity of the force which in manifold forms blinds men's eyes and weakens their wills for acceptance of Him. Such alleviation as the mystery has always received from the experience of the good which comes out of evil has been strengthened or illustrated on a large scale by all our understanding of the patient divine methods of evolution and growth. But we are here chiefly concerned to observe that the truth in Christ which has taught us hopeful sympathy with all human things has also (as St. John's writings show) revealed most convincingly the darkness of sin, which is alone adequate to explain the hauntings and instincts of conscience. The human inclusiveness and hopefulness of the Incarnation is not more truly part of what is in Christ revealed to faith than is the redemptive power

which reconciles to God in atonement a sinful and "prodigal" manhood.

We notice therefore with anxiety a tendency, not unnaturally produced by the concentration of attention on progress and development, to give to the doctrine of man's sinful state a less prominent place than is given to it in Holy Scripture. It was to save His people from their sins that the Son of God became man. It is only by insistence on His redeeming sacrifice and His power to save from sin that the Church can do her practical work of rescuing and ennobling mankind. Any teaching which is truly to represent the religion of Jesus Christ and of the Catholic Church must speak with no uncertain voice on the reality of sin and of redemption.

II. The question of the antithesis between transcendence and immanence is one of those upon which it is equally important to welcome the special messages of our own times and to guard that wholeness of truth which exclusive attention to those messages would impair. The immanence of God is part of the truth taught in Scripture, and abundantly acknowledged in Christian theology, though it is perhaps, from its seemingly neuter or abstract character, less easily apprehended by us and less welcome to many. Modern understanding of the vastness and ubiquity of order and modern analysis of the divine methods have greatly increased our sense of its significance and taught us to connect it with much that most commands our reverence. But it can never exclude or absorb that which is expressed by transcendence. The whole language of Scripture and religious experience about God, gradually clarified of crude anthropomorphisms till it expresses itself in the purely spiritual but still anthropomorphic truth that God is love, reveals something which is as much part of ultimate truth, and as needful to the proportion of faith, as that which is expressed by immanence. It is this which is meant by the truth of God's transcendence. The persistent witness of the conscience to the reality of sin, its persistent gaze beyond the imperfect reality towards a spiritual ideal, and our Lord's recognition of that ideal when He bids men to be perfect even as their Father which is in heaven is perfect, alike deliver us from pantheistic conceptions to which the doctrine of immanence leads when divorced from this complementary truth of transcendence. The former without the latter tends to break down the moral distinctions and to "heal slightly the wound" of sin. The latter without the former reduces life to an unreconciled dualism which asceticism tries in vain to solve.

In Christ we find the reconciliation of the two truths of immanence and transcendence. He proclaims, in the parables of the mustard seed and the leaven, the process by which His kingdom

grows, and leads us, while recognising the awful reality of evil, to sure faith in the ultimate victory of good. And St. Paul no less combines the two sides of truth when he speaks of the immanent Spirit which bears witness with our spirit that we are the sons of God, and yet resolutely faces the reality of evil which underlies the groaning and travailing in pain of creation waiting for the manifestation of the sons of God.

Here, again, the increased sense of the importance of personality gives assistance. It is the last category that we can conceive ourselves as discarding. Personality as applied by us to God must indeed always have clinging about it the imperfections due to its connection with our finite experience of finite persons. But it is an essential and permanent part of our thought about Him. Here religious experience decisively confirms what is implied in the truth of our Lord's incarnation. Being that knows and loves is at least as essential a part of our thoughts about God as is Being that is manifested, or is unfolded, or indwells.

Contemporary thought teaches us that we have still much to learn about the nature of our own personality, but we can hardly be wrong in saying that, upon that lower plane, we find in our own consciousness that which corresponds to, or suggests, what is meant by divine transcendence. And our experience of the life-history of personality in each human being, and of the way in which personalities are enlarged by, and communicate with, one another in what is called "personal influence," may give us some clue to the way in which God's transcendence and immanence may indeed be but two phases of one Being.

III. An important class of those who exemplify the recoil against materialism, already referred to, are certain writers who insist upon the existence of an ultimate spiritual power in the universe, and on the possibility of communion between this infinite spirit and ourselves. With the general trend of such teaching we are naturally in harmony; but when it is developed in detail we often find to our regret that Infinite Spirit means nothing more than the sum-total of cosmic forces. Such a conception, however interesting on other grounds, contains nothing that makes for moral or spiritual progress, cosmic force being equally and impartially responsible for good and evil, truth and falsehood, life and death. But such a system of spiritualistic pantheism, as it may be called, however defective in itself, at any rate suggests a truth which we desire to emphasise—namely, the reality of spiritual experience as a vital element in the Christian religion. Such experience is not to be treated as an obvious or easy thing. The God in whom we believe being holy and personal, the experience of communion with Him will require a rigorous process of purification and preparation, both moral and mental. But subject

to that condition, we believe that God does reveal Himself in hearts that truly seek Him; that religion, rooted in a distant past, becomes for them a living experience of the present; and that faith verifies itself in the lives of those who, "having the Son, have the witness in themselves."

EDW. SOUTHWARK,

Chairman.

No. 2.

Report of the Committee¹ appointed to Consider and Report upon the Subject of (a) The Supply and Training of Clergy; (b) Interchange of Service at Home and Abroad.

In presenting our report upon the subject entrusted to us we wish to acknowledge the debt we owe to the small Committee appointed last year by the Archbishop of Canterbury to examine

¹ Names of the Members of the Committee.

Bishop of Adelaide (<i>Secretary</i>).	Bishop of Milwaukee.
" Antigua.	" Newfoundland.
" Bath and Wells.	Bishop Coadjutor of New Hampshire.*
" Barbados.	Bishop of Nova Scotia.
Archbishop of Brisbane.	" Ohio.
Bishop of Carlisle.	" Pretoria.
" Chota Nagpur.	" Rangoon.*
" Colchester.	" Richmond.
Bishop Courtney.	" Rochester.
Bishop of Derby.	Archbishop of Rupertsland.*
" Ely.	Bishop of St. Andrews.
" Fredericton.*	" Saskatchewan.
" Gloucester.	" Sodor and Man.
" Grafton and Armidale.	Assistant Bishop of South Dakota.
" Grahamstown.	Bishop Coadjutor of Southern Virginia.
" Guiana.	Bishop of Tennessee.
Bishop Jagger.*	" Thetford.
Bishop of Jarrow.	" Virginia.
" Liverpool.	" Wangaratta.*
" London (<i>Chairman</i>).	" Woolwich.
" Manchester.*	
" Massachusetts.	
Archbishop of Melbourne.*	

into the question of the Supply and Training of Candidates for Holy Orders.¹

Decrease in the Number of Candidates in the Provinces of Canterbury and York.

The facts and figures so carefully and accurately collected and embodied in the report presented by that Committee to the Archbishop have to a great extent lightened our labours. For instance, it has been unnecessary for us to investigate again the real facts with regard to the decrease of the numbers of those who in recent years have offered themselves for Holy Orders in England. They are given in a list which we add as an Appendix to this Report,² giving the numbers from the year 1877 to the year 1907. The numbers rose progressively in the Provinces of Canterbury and York from 697 until 1886, when they reached 814, and then declined until they fell to 587 in 1907.

These figures do not, however, really convey the seriousness of the decrease. As that report points out, "this decrease is the more serious when we remember that as a National Church we are bound to consider not only the needs of our own members, but the whole nation and its spiritual requirements.

"The increase in the population of England and Wales, after allowing for emigration, may be estimated at 260,000 a year at least. This growth of population calls for an increase (reckoning 2,600 souls to each minister) of 100 more clergy each year, or a total in twenty-two years of 2,200 clergy. Add this to the above stated deficit of 3,124, and the total shortage stands at the large figure of 5,324.

"The deficiency may be illustrated in another way. The number of deacons ordained for every 100,000 of the population of England and Wales was, in 1881, 2'7; in 1891, 2'5; in 1901, 1'7."

The Result Widely Felt in England.

"That this deficiency in the supply of clergy is proving a serious detriment to the Church is shown by the figures which have been supplied to us by the editor of 'The Statistical Returns of Parochial Work.' According to his estimate, the total number of assistant curacies in 1905-6 amounted to 6,925. Of these no fewer than 400, for which stipends were forthcoming, were vacant in that year. In 1906-7 the curacies were estimated at 6,832, and the vacancies under the aforesaid condition amounted to 424."

¹ "The Supply and Training of Candidates for Holy Orders." To be obtained from S.P.C.K., price 1s. 6d. post free.

² See p. 358.

And in other Provinces.

Members of our Committee who come from other Provinces also report a deficiency.

In the Church in the United States, while the number of communicants has more than doubled in the last twenty-five years, the number of candidates shows only a very slight increase.

Causes of the Decline.

It is easier to learn the facts of the decline in numbers than to be certain as to the causes which have led to it. No doubt some weight must be attached to what is called in the report we have alluded to, "theological unrest." Some men do undoubtedly go up to the University apparently with a vocation for Holy Orders and abandon their intention before they leave, but it must be remembered that such testing of vocation is in itself wholesome, and it is certainly a fact that some of those who do for the time give up their intention to be ordained return to it before the age of thirty.

Another cause undoubtedly is to be found in the manifold and interesting openings in all parts of the world for the youth of to-day. In the middle of the last century there were comparatively few careers for University men, but now the Civil Service at home and abroad, the attractive posts open to men with a knowledge of science, and spheres of work in literature or diplomacy are competing in the minds of the young men of the day with the ministry.

We feel, however, that this is not a matter for regret, as it tends to make the choice of the ministry, when it is made, much more real. We only want men in the sacred ministry who deliberately choose that life in preference to all others—not those who drift into it for want of something better—and we believe that, if rightly placed before young men, it will be found to be the most interesting of many other interesting ways of using their lives. It is only fair also to add that the ideal of the ministry is now considered so high that many of our best men hesitate to offer themselves for it from a sense of unworthiness; while, on the other hand, the examples of some of the clergy who fail to illustrate in their lives the finer traits of the ministry discourage many young men of strong and high character.

We have little doubt that so far as the Provinces of Canterbury and York are concerned, and to a large extent the Provinces in the rest of the British Empire, the main cause of the decline is financial.

Many of the clergy and professional men are no longer able

to send their sons to the University as they used once to do, and we find numbers of young men in City houses and banks who in more prosperous days would have been educated for the ministry at the expense of their fathers.

Parents, moreover, who naturally feel themselves responsible for the future of their sons, dissuade them from a profession which may leave them poor men all their lives, and this applies equally to the Colonial Dioceses.

The belief that the financial cause for the decline bulks largest of all is borne out by the numbers who are ready to take advantage of opportunities for preparation for Holy Orders when brought within their reach. Here, again, we are indebted to the report of the Archbishop's Committee for some valuable statistics. It appears that for the Ordination Candidates Fund on the average there were annually 300 inquirers and 120 formal applicants, of whom 46 were accepted; for the House of the Sacred Mission, Kelham, 300 inquirers, 80 to 90 eligible candidates, of whom there was only room to receive 12; for the College of the Resurrection, Mirfield, 300 to 400 inquirers, 100 eligible candidates, of whom there was room to receive 12; while a principal who has had experience at two theological colleges reports that during eighteen years he has had 2,770 inquirers, of whom he only knows of 920 who have been ordained. Allowing for a certain proportion who would have proved unsuitable, this represents a serious loss to the Church.

The pressing problem, therefore, before the Church in the immediate future is to discover men with vocations from God wherever they may be, sift those with true vocations from those who may be seeking ordination from any lower motive, thoroughly educate the men so selected, ordain them, and arrange how to distribute those thus selected, educated, and ordained as may be best for the good of the Church throughout the world.

Our report, therefore, falls into three heads: (I) Supply; (II) Training; (III) Interchange of Service.

I. SUPPLY.

(1) In the first place we feel that we must in no way despair of a far larger supply from the sons of those who are well able to afford to pay for their education at the best public schools and universities. We must admit that on the whole the Church has hitherto failed to impress upon the imagination of the young men of the day the attractiveness of the ministry; parents, in their fear of saying too much, have often said too little; and even if they have refrained from giving the impression that they would be disappointed if their children were ordained, they have not

recognised that with themselves first lies the responsibility of bringing the idea of Holy Orders before the minds of their sons. Much, too, may be done by masters at private and public schools, or by teachers at universities, and we look more hopefully to such influence, privately exerted upon those who seem likely to respond to such appeals, than to many sermons on the subject addressed to general congregations of boys or undergraduates.

It is essential, too, that the ministry should be represented as a true man's work and as demanding the whole man, mind and will, as well as heart and spirit, and claiming him for a life of service and self-sacrifice in a glorious and inspiring cause. To this end the ministry must be represented not so much as one among other professions, but as a life-long service, and the Church not as an organisation which exists for purposes of its own, but as designed to be the most complete brotherhood in the history of the world.

Already there are signs that such a representation is having its effect upon the generous hearts of the young, and both in the public schools and universities many are turning their minds to Holy Orders. We also hear with great satisfaction that Colonial-born candidates are on the increase, and that in the Mission field more converts are being ordained.

(2) But turning now to those who for one reason or another, generally financial, have failed to proceed to the Universities from school life, our first recommendation is that there should be in every Diocese of the Anglican Communion, where such provision is not already made, an Ordination Candidates Council. This should consist of clergy and laymen, and should be as representative as possible of all schools of thought in the Church.

Before this Council all clergy throughout the Diocese who think they have fitting candidates needing financial assistance should appear and bring details concerning the life and character and antecedents of the man whom they desire to recommend. If *prima facie* the man seems suitable, he will himself be interviewed. It will be the duty of this Council to test to the best of their power the vocation of each of those brought before them. Sometimes it may be thought well to require a further period of probation in order to test the candidate's willingness to endure the hard work and even privation which his effort to fit himself for Orders often entails.

When, however, the Council feel certain that he is "called of God," they will give his name to the Bishop of the Diocese, and, if he confirms their view, the man will become a "diocesan candidate," for whom funds must be found, on the principle that, if God calls a man, He will provide the means to prepare him for the work to which He has called him. Such a candidate would

naturally be expected to be ready to serve in the Diocese which has helped him to be ordained.

(3) And that leads to our second recommendation, which is that in connection with this Ordination Candidates Council should be a fund, recognised in the Diocese as one of primary importance, for the purpose of training men for the work of the ministry.

The example of other Christian bodies should be followed, in which almost invariably the supply, training, and support of the ministry is the first charge upon the offerings of the faithful; in the Anglican Communion it has up to now been to a great extent the last. There is little doubt that, so far as the Provinces of Canterbury and York are concerned, the old endowments, instead of stimulating gifts from the living for the supply, training, and support of the ministry, have resulted in giving the impression that such gifts are unnecessary.

We would call special attention to an outline scheme of Church finance, given on page 30 of the Report recently made to the Archbishop of Canterbury, and which we reproduce as an Appendix.¹

Whether such a scheme be adopted or not, our main point is that after the candidates have been selected, and a suitable education decided upon for each, it should be a matter of conscience with the faithful in the Diocese, not only to pray at all the Ember seasons and at other times for the diocesan candidates, but to provide funds for their adequate and thorough training.

Before leaving the subject of supply, we would call attention to the canon in the Church of the United States which allows ordinations to the diaconate at the age of twenty-one, as we think that in countries where school and university education ends at an early age such provision might be useful. It may be well to point out in this connection that Canon 34 of 1604 and the Preface to the Ordinal (since 1662) give the age for the Diaconate as twenty-three, the latter adding the provision "except he have a faculty." Although no faculty has apparently been granted for a very long period, the possibility of advantage being taken of this provision under certain circumstances ought to be recognised.

II. TRAINING.

What the training for Holy Orders should be has been the subject of our long and careful consideration. The result of it may be stated as follows. We divide it into (A) Preliminary, (B) University, (C) Special:—

¹ See p. 360.

(A) Preliminary Training.

The experience of Bishops and their examining chaplains, as well as of tutors at the Universities and at Theological Colleges, brings to light the failure of home and school training in elementary Christian knowledge both in Scripture and doctrine. We therefore desire to lay the strongest stress on the duty and responsibility of parents themselves instructing their children in the Scriptures and in the fundamental principles of the Christian faith. We also urge parents to see that their children are given such instruction in their earlier years as may not only suggest and deepen, where it is the Divine Will, the sense of vocation to the Christian ministry, but may also form a sound basis for the subsequent and special training of those among their children who are called to this work.

We also desire to emphasise the duty of parochial clergy, especially at times of preparation for Confirmation, to ascertain who among the boys and young men in their parishes are in any way considering the question of taking Holy Orders, and to give them such spiritual help and guidance in their studies as will encourage them towards the realisation of their vocation.

(B) University Training.

The time has now come when, in view of the development of education and of the increased opportunities afforded for University training, all candidates for Holy Orders should be graduates of some recognised University, as the increased facilities for obtaining degrees from the newer Universities, with or without residence, bring a degree within the reach of those who are being mainly trained at Theological Colleges.

While we thankfully acknowledge that much is already being done at our older Universities for the spiritual life of candidates for Holy Orders, as well as of Churchmen generally, it is desirable that more definite provision be made by the Church, by means of hostels or otherwise, for aiding and watching over candidates during their University course.

We feel that premature specialisation in Theology during a University course is generally to be deprecated, inasmuch as we hold that a previous training in Arts is the best preparation for a study of Theology.

Before we pass to the consideration of the Special Training, we desire to say emphatically that purity, devotion, and force of character are of the first consideration in candidates for Holy Orders. The cultivation therefore of the moral and religious life in home, school, and University must be sustained and intensified

throughout the whole time of the education and training of candidates. It is consequently of vital importance that Bishops, examining chaplains, pastors, and all in authority in schools and universities should be careful to sift those who turn towards Holy Orders, so that only such as give hope of efficient service shall be received. All who have authority or responsibility should see to it that by faithfulness to duty, sobriety of life, and earnestness in prayer and worship candidates give good promise of a worthy ministry.

(C) *Special Training.*

In the case of graduates, all candidates should be required to receive *at least* one year of special training at a Theological College, or under some recognised supervision.

Where non-graduates are accepted, a course of *at least* three years of such special training should be required of all those who have already had a good general education, and at least four years of all others.

In the general scheme of studies adopted in Theological Colleges, much more attention should be given to the study of the text and contents of the Bible itself, as distinguished from that of commentaries upon it; a more careful training for the public reading of Holy Scripture and prayers, such training to include the art of voice production; the preparation for the composition and delivery of sermons and addresses and the study of missionary problems; the principles and methods of religious education, especially as applied to Sunday and day schools. We desire to emphasise the importance of teachers at Theological Colleges so guiding the intellectual life of their students as to encourage them to form convictions of their own on matters of faith and practice, and to think out for themselves the difficult problems involved in their ministry.

In addition to the usual curriculum of study generally followed in Theological Colleges, it is desirable that instruction should also be imparted in social and economic questions; general business principles; applied moral theology and Church law.

It is clear that, if these suggestions are to be carried out, a longer residence than is at present usual would be requisite at Theological Colleges, and that candidates should come there better prepared. Affiliation of every non-graduate Theological College to some University is desirable.

Since the diaconate is a period of training for the priesthood as well as a time of practical work, its present normal length of one year is inadequate for this purpose, and we recommend that where possible, a period of not less than two years in the diaconate should be required from candidates, in order that more time

might be given to definite intellectual and practical training under proper supervision.

We desire to call attention to the very grave responsibility incurred by a parish priest, who gives a title to a deacon, for properly training that deacon in the duties of his office, as well as for securing for him opportunity for study and preparation for the priesthood. We therefore suggest that Bishops should permit only specially qualified incumbents to grant titles.

The intellectual qualifications of a candidate for Holy Orders should be decisively tested before he is ordained deacon; during the diaconate he should devote his time to learning the theory and practice of parochial work, and to further training in reading and preaching; and should be encouraged and assisted to form such habits of regular study as he ought to maintain throughout his ministry. For this purpose we are of opinion that it is desirable, *wherever it is possible*, that regular instruction should be provided for deacons as well as for all younger clergy by means of lectures on *pastoralia* and on theological subjects, or, in cases where that is impossible, by correspondence. Deacons should also be encouraged, where it is practicable, to spend some time during their diaconate at a Theological College.

We wish it to be understood that the recommendations made in the previous sections represent what we hope will become the normal standard of the Church for the preparation of candidates for Holy Orders, but they are not to be taken as excluding from ordination those exceptional cases which may from time to time occur in any Diocese, and are specially likely to occur in pioneer Dioceses. In such cases the Bishop will naturally exercise his authority to modify the normal requirements. We would speak as emphatically as we can upon the necessity of candidates for the sacred ministry being men of spiritual character and power, and we recognise that there are many men who do not reach the educational standard outlined in this Report who, possessed of these spiritual qualifications, would do great things in certain portions of the Church for the furtherance of the Gospel, and be channels of great blessing.

We are also of opinion that in exceptional cases a Bishop should be free to exercise a dispensing power as to a candidate being "learned in the Latin tongue."

It should be noted that much that has been said is far more applicable to the Church in the British Empire than to the Church of the United States, which, by its canons, already lays down three years of preliminary probation under the eye of a Bishop, a University course, and a three years' subsequent training in theology. We have asked the Bishop of Massachusetts to write a note upon this subject, which will be found in the Appendix to this Report (p. 361).

III. INTERCHANGE OF SERVICE.

The third branch of the subject on which we were asked to report proved less difficult to us than the other two. Inquiries were made from members of our Committee who worked in different quarters of the world as to whether the experiment started some fifteen years ago of men going out for three or five years' work to the Colonial Church or to those departments of work in the Mission field or in India where no new language has to be acquired, was of use or not to the Church in those Dioceses to which they went, and also as to whether there was anything in the Colonial Clergy Act which unfairly impeded clergy from coming back from the Colonies to work in England, and we have arrived at the following conclusions:—

(1) The system of encouraging men to work abroad for a period of three or five years has proved successful and should be continued and carried out more thoroughly and systematically, with the help of the Council for Service Abroad or through other agencies.

(2) The names of such men should be kept upon the roll of the Diocese in which they have been last working, and they should be received, if they wish to return, with a real welcome, and in any question of future promotion they should stand upon their merits, in the same way as those who have never left the country of their ordination.

(3) In deference to a wish expressed on behalf of many Bishops it would be advisable to arrange a method by which clergy who are to work in the Church abroad could have the experience of a few years' training in parochial work in England, and to this end the facilities at present restricted to the Archbishops of Canterbury and York and the Bishop of London for ordaining men under the Colonial Clergy Act should be extended to some other Bishops in England.

(4) After careful consideration of the Colonial Clergy Act, some such precaution as that Act involves appears to us necessary, and if the Act continues to be administered in the spirit of the Archbishops' letter of November, 1904, which is printed in full in the Appendix,¹ the grievances which have been felt about it would be reduced to a minimum. .

(5) In view of the embarrassment arising from the lack of uniform usage regulating the transfer of clergymen from one Diocese to another, and from one country to another, it is necessary that none should be received into a Diocese or missionary jurisdiction of the Anglican Communion without having, in addition to the ordinary Letters Testimonial, a letter of transfer

¹ See p. 363.

or confidential communication from the Bishop of the Diocese from which he comes.

At the same time it was felt that, when a clergyman from any Diocese in the Anglican Communion visiting another Diocese brings a letter from his Bishop stating that he is in good standing and trustworthy he should be welcomed as a brother, and made to feel that he is not on a lower footing than the clergy already ministering in that Diocese.

We firmly believe that a wider interchange of service would benefit all concerned. Just as we find those who have gone abroad for three or five years come back to the Church in England more experienced and stronger men, so we think that clergy abroad might benefit by three or five years' experience in an English parish. After working in a parish with a large staff they would return with a more detailed knowledge of the possibilities of parish work than it is possible to acquire when working by themselves over large tracts of country.

We would gladly welcome the extension of a system already adopted in the Dioceses of Brisbane, Rockhampton, and Bathurst, and also in some parts of the Mission field, where some four or five clergy live together and work a large district, and after periods of absence return to their centre for spiritual communion with one another and a time of reading and study.

This extension would tend to lessen the anxiety lest in complete isolation a young man may lose heart or even deteriorate in character and standard of life.

We cannot conclude our Report without alluding to two matters which, though not coming directly under the reference made to our Committee, have a distinct bearing upon the whole subject.

The first refers to the superannuation of the clergy and their support in old age. The time has come to have an efficient pension scheme for the clergy, and no such scheme can be formed without resorting to some measure of compulsion, as is the case in other professions. If each young man on being ordained was compelled to make a contribution towards a pension fund, it would not be necessary for men to retain their posts long after they are unfit for their work, thereby lowering the standard of clerical efficiency.

The second relates to the numerous small parishes in England which do not give a man full scope for his powers, and which reduce him to a state of contented or discontented dejection. In view of the crying need for men in all parts of the world, this cannot be a right state of things, and we suggest the desirability of reconsidering the whole question of supplying the spiritual needs of country districts.

But, whether or not these last two suggestions are considered immediately practicable, we trust that the recommendations which

we have made with regard to the supply and training of the ministry, and interchange of service, will be for the greater efficiency of the work of the Church, and we beg to propose to the Conference the Resolutions in accordance with these recommendations.

(Signed) A. F. LONDON :

Chairman.

APPENDICES.

APPENDIX I.

THE DEFICIT IN THE SUPPLY OF CANDIDATES FOR HOLY ORDERS.

I.—*Number of Deacons ordained, 1877–1907.*

1877	...	697	1887	...	771	1897	...	652
1878	...	661	1888	...	739	1898	...	638
1879	...	677	1889	...	777	1899	...	661
1880	...	679	1890	...	746	1900	...	650
1881	...	713	1891	...	745	1901	...	569
1882	...	729	1892	...	737	1902	...	576
1883	...	781	1893	...	747	1903	...	594
1884	...	759	1894	...	684	1904	...	569
1885	...	783	1895	...	720	1905	...	624
1886	...	814	1896	...	704	1906	...	580
						1907	...	587

II.—It will be seen from the figures here given that the numbers rose to their highest point in 1886, since which year the fall has been continuous, the quinquennial average being as follows :—

5 years (1877–1881)	...	...	687 per annum.
5 years (1882–1886)	...	...	773 per annum.
5 years (1887–1891)	...	...	756 per annum.
5 years (1892–1896)	...	...	720 per annum.
5 years (1897–1901)	...	...	634 per annum.
5 years (1902–1906)	...	...	589 per annum.
In the year 1907	...	...	587

III.—Numbers Ordained as compared with the Standard of 1886.

Had the standard of 1886 been maintained the number of Deacons ordained, 1886-1907, would be	...	...	...	...	17,808
The actual number ordained, 1886-1907	...	...	...	...	14,784
Deficit in 22 years	...	...	...	...	3,024

IV.—Deficit when Increase of Population is taken into Account.

The yearly increase of population (after allowing for emigration) is 260,000, requiring a yearly increase (reckoning 2,600 for one Priest) of 100 Clergy.

Deficit in 22 years, 1886-1907	...	...	2,000
Add deficit as shown in Section III.	...	...	3,024
Total	...	...	5,024

V. Further Facts and Figures bearing on the same Question.

The Editor of "The Statistical Returns of Parochial Work" (see *Official Year Book*, 1908, pp. *ccvii-ii*) has been able, in the execution of his work, to collect facts regarding vacant curacies and understaffed parishes, indicating the present shortage in the supply of Clergy in England. The conclusion which he arrives at is that the Church requires at once another 1,000 Priests outside the present supply. The following figures are suggestive:—

	1905-6.	1906-7.
Number of Assistant Curates	6,925	6,832
Number of vacant Curacies for which money is forthcoming	400	124

VI.—The Additional Curates Society, which makes grants to nearly 1,400 curates, possesses a wide knowledge of the condition of the Assistant Curate "Market," and the extent of vacant curacies is accurately known through the amount of grants left undrawn.

In 1903 such vacancies were 16 per cent.

„ 1904	„	„	„	17	„
„ 1905	„	„	„	18	„
„ 1906	„	„	„	19	„
„ 1907	„	„	„	19	„

VII.—*Deficit when the Needs of Over-sea Dioceses are taken into Account.*

The United Boards of Missions have recently (1908) communicated with the Anglican Dioceses abroad inquiring as to the minimum number of Priests immediately required for the efficient staffing of these Dioceses. It should be understood that the total number of Clergy desired is far in excess of the minimum. So far (May, 1908), answers have been received from 52 Dioceses, showing the following figures :—

Number of Priests needed for 52 Over-sea Dioceses	...	...	...	...	...	288
Number required for the 104 Over-sea Dioceses at same rate	...	...	...	...	...	576

VIII.—Each year the Church Missionary Society has to consider applications for reinforcements. The figures for 1907 are as follows :—

Applications for Clergy specially needed to fill definite vacancies	...	...	...	...	76
Actual number sent in response to these applications	...	...	...	...	19

IX.—In November, 1907, S.P.G. prepared a careful list of the number of Clergy needed in the Dioceses and Missions under the special care of the Society. This list shows the following results :—

Number of Priests needed by S.P.G.	164
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APPENDIX II.

AN OUTLINE SCHEME OF FINANCE.

We therefore indicate in broad outline the shape which it appears to us that such a scheme might take :—

(i) There should be a Central Finance Board for the two Provinces.

(a) The Queen Victoria Clergy Fund and (b) the Clergy Pensions Institution might well be regarded as Executive Committees of such a Board (with all their excellent machinery left undisturbed) to deal with maintenance and superannuation respectively.

(c) The Central Candidates Council would form a third Executive Committee to deal with the finances of recruiting and training for the Ministry.

(ii) Each Diocese should have its own Finance Board, and similarly associate with itself, as Executive Committees for Maintenance and Superannuation, the already existing Diocesan Committees of the Queen Victoria Clergy Fund and the Clergy Pensions Institution, and in addition its Candidates Committee existing or to be created.¹

(iii) It would rest with the Central Finance Board to determine what amount would be needed for the three objects under their control, and to ascertain how much could be raised in each Diocese for this purpose.

(iv) In raising the required amount it would be necessary for the Diocesan Finance Boards to invite each parish to take a share by contributing its quota.

(v) While each parish would be left to raise its annual contribution in such a manner as it might deem best, the system should be gradually established of claiming from each Churchman and Churchwoman of the parish his or her annual CHURCH DUE as a bounden duty of membership.²

APPENDIX III.

NOTE BY THE BISHOP OF MASSACHUSETTS ON REQUIREMENTS FOR HOLY ORDERS IN THE UNITED STATES.

The Church in the United States has had for many years in her canons and practice the following standards:—

(1) As regards tests of character of candidates.

The Bishop receives a young man as a Postulant upon the testimony of a clergyman as to his qualifications, physical, intellectual, moral, and spiritual, for the Ministry. Before the Bishop can admit him as a candidate the Postulant must be commended to him by the Standing Committee of the Diocese, whose action is based upon the statement of one clergyman and four laymen that the Postulant is sober, honest, and godly, and possesses such qualifications as fit him for the Ministry. The Standing Committee

¹ Every Diocese of the two Provinces has already a Diocesan Committee of the Clergy Pensions Institution, and every Diocese save two has an affiliated branch of the Queen Victoria Clergy Fund, while of the thirty-seven dioceses twenty possess Candidates Committees. Hence the machinery for effective diocesan action is all but complete already.

² If the quota of each parish of our thirty-seven dioceses were calculated on the basis of a shilling per head of the Church population, and the Church population calculated at double the number of Communicants—a very low estimate—the income thus raised would produce just £225,000 a year. The yearly income of the C.P.I. and of the Q.V.C.F., both diocesan and central, is at present about £65,000.

is a Board of clergy and laymen elected by the Annual Diocesan Convention as the Executive Committee of the Diocese and the Council of Advice to the Bishop.

The term of candidateship is three years, during which the candidate reports by letter or personally to the Bishop quarterly and prepares for Holy Orders.

Before ordination he must be recommended to the Bishop for ordination by the Standing Committee as having lived during the past three years a sober, honest, and godly life, and as loyal to the doctrine, discipline, and worship of the Church, such recommendation being based upon the endorsement of one presbyter and six laymen.

At the time of his ordination, therefore, the candidate commended by clergy and laity has been for three years under the direction, guidance, and leadership of his Bishop.

For exceptional reasons the canonical term may be shortened to a certain extent by the Bishop with the advice and consent of the Standing Committee; but no exception can be made in testimonials of character.

(2) As regards intellectual tests.

Before being received as a candidate the Postulant must satisfy the Bishop that he is a graduate in arts of some university or college in which he has studied the Latin and Greek languages. If he is not a graduate he must pass examinations in subjects studied in the university.

During the three years of his candidateship he is studying in a theological school.

Before ordination to the priesthood he must pass three separate examinations in the Old and New Testaments in Hebrew and Greek, theology, ecclesiastical history, Christian ethics, ecclesiastical polity, the Book of Common Prayer, the constitution and canons of the Church, and the principles and methods of religious education. He must also present sermons, give proof of his ability to conduct the services of the Church in an edifying manner and competently fulfil the public duties of the sacred ministry.

While it is the general rule and desirable that all the examinations be taken before ordination to the diaconate, the Bishop may ordain to the diaconate a candidate who has passed the first examination which includes Hebrew, Greek, the Scriptures, the two Creeds, some ecclesiastical History and Polity, and the office and ministration of a deacon.

Dispensation from the study of Hebrew may be given by the Bishop, but dispensation from Latin and Greek can be given by the Bishop only with the consent of three-fourths of the Standing Committee. No dispensation from other subjects can be given.

It will thus be seen that the standards of the Church in the

United States, admitting exceptions under certain conditions, are that her ministers shall be graduates of universities and have also had three years of special study and spiritual preparation.

In many respects, therefore, the report and resolutions of the Committee do not have a direct relation to the conditions of the Church in the United States.

APPENDIX IV.

THE ARCHBISHOPS' CIRCULAR LETTER ON THE WORKING OF THE COLONIAL CLERGY ACT.

LAMBETH PALACE, LONDON, S.E.

Circumstances have led during the last few years to a reconsideration on the part of the Archbishops of Canterbury and York of the conditions and rules affecting the ministry, in these two Provinces of the Anglican Church, of clergy who have been ordained elsewhere. The Archbishop of Canterbury has not infrequently received communications on the subject from Bishops of Colonial Dioceses who are dissatisfied with the arrangements which have been in force, and a weighty memorial upon the subject was recently transmitted from the Joint Committee of the General Synod of Canada.

The subject is one of increasing difficulty. On the one hand, we in England are even more anxious than formerly to secure for the Church at home the advantage of the help which comes from the ministry, occasional or permanent, of men whose experience in other parts of the world enables them to contribute to our common work an element of the highest possible value. On the other hand, we are restricted by existing law to certain lines of action in this particular matter, and it would probably be difficult at present to obtain any change of the Statutes affecting the question. They were originally fashioned in circumstances very different from those of to-day, and their rigidity calls undoubtedly for some practical relaxation when they are applied in daily use. Appended to this letter is a statement showing exactly what the legally prescribed conditions are. It would, however, be quite erroneous to suppose that the almost austere tenor of statute law, and especially of statute law which is now in some respects out of date, represents appropriately the attitude which the Archbishops and Bishops in the two Provinces of England proper desire to adopt in regard to the interchange of mutual service between the clergy of the Anglican Church in different parts of the world.

An examination of the legal memorandum hereto appended will show that it is possible, while strictly obeying in England the existing law, to dispense, in some degree, with detailed and almost harassing stipulations which are apt to puzzle some of those who, coming across the sea, desire to minister in English parishes. The difficulty against which we have to be on our guard is this: The closer bonds which unite Colonial life with the home life in England, and the facility and the frequency of communication and travel, render it both more easy and more common for clergy ordained elsewhere to find openings for work in England, and the existing disproportion in England between the number of candidates for ministerial work and the number of openings for such work increases the facility with which any man in Holy Orders who presents the usual testimonials can obtain employment in England. Undoubtedly there are many men admirably qualified for the kind of work required, say, in outlying parts of our less populous Colonies, or perhaps of the United States, who yet lack the qualifications, intellectual and theological, which have been rightly regarded as essential preliminaries to Ordination in England, where a man once ordained, and maintaining a good character, stands legally as well as ecclesiastically in a position quite different from the corresponding position in a non-established Church. Nothing but good would ensue from the occasional ministry of such men in our home parishes, provided they be properly accredited by the Diocesan from whom they come. But it is another matter to place them, without further investigation, and at an early date after their Ordination, upon the list of fully qualified clergy of the Established Church in England. Examples are not rare of men who, having failed to obtain Ordination in England, or perhaps having abstained from applying for it, have been, quite rightly, ordained under the different conditions prevailing in some Colonial Diocese, and have returned within a year or two to England, frequently on the ground of the health or inclination of a wife, and have then regarded themselves, or been regarded by their friends, as aggrieved if difficulties were raised about their permanent ministry in England.

In these circumstances our view is that the difficulty will best be met by our marking somewhat more emphatically than hitherto the difference between temporary permission, given with a clear understanding that its holder is going to return before long to the Diocese of his Ordination, or to some other similar Diocese, and permission given to men who have returned to England with the intention, more or less clearly defined, of exercising their subsequent ministry there. Even in this latter case the Archbishop's Licence must in the first instance be given temporarily and not permanently if the provisions of the existing law are to be obeyed;

but such temporary permission can without difficulty be transformed into a permanent Licence in the case of those whose qualifications would have entitled them at the outset to Ordination in England, or whose work outside England has been so long and so excellent as to entitle them on the strength of long experience to every privilege that we can give. We trust, therefore, that those who—to our great advantage and also, we hope, to their own—desire the temporary permission will not deem it to be discourteous on our part if the forms and regulations which we have to use or impose should sometimes seem to be not quite applicable to men whose visits we cordially welcome and whose fellowship and ministry we prize. They will bear in mind the difficulties against which we have in some instances to be on our guard, and the formalities which the Established Church, from its very nature, requires. Difficult cases will still arise. For example, it is not uncommon for those who obtain temporary permission with the express intention of returning speedily to Colonial work to change their minds and desire to remain permanently in England. Such cases must, of course, be considered upon their merits as they arise.

Everything which tends to consolidate the union of the Anglican Church throughout the world, and to emphasise the mutual advantage which arises from an interchange of work on the part of those who in different parts of the world are labouring in the service of our common Lord, is to be commended and encouraged. To His guidance and protection we look in devising our plans and in making them effective for the general good.

RANDALL CANTUAR.

WILLIAM: EBOR:

November, 1904.

Memorandum.

1784. By 24 George III., chapter 35, persons being subjects or citizens of countries out of His Majesty's Dominions are authorised to be ordained for service in such countries without being required to take the Oath of Allegiance to the King.

1819. By 59 George III., chapter 60, persons specially destined for the cure of souls in His Majesty's Colonies or Foreign Possessions are authorised to be ordained subject to their making a declaration of the purpose for which they are ordained.

1864. By 27 & 28 Victoria, chapter 94, clergymen ordained by Bishops of the Episcopal Church in Scotland are subject to the following restrictions, namely: (A) a clergyman so ordained cannot be admitted to a benefice or preferment without the consent

of the Bishop, which may be refused without reason assigned; (b) he cannot be admitted to a benefice or licensed to a curacy in England without making the declaration and subscription required of ordinands in England; (c) unless beneficed he may not without rendering himself liable to a penalty officiate in England for more than one day within three months without notifying the Bishop.

1874. By 37 & 38 Victoria, chapter 77, the present law as to Colonially ordained clergymen was enacted.

I. Colonially ordained clergymen are : —

- (A) Clergymen ordained by any Bishop other than a Bishop of a Diocese in England or Ireland (Colonial Clergy Act, 37 & 38 Victoria, chapter 77, section 3), and other than a Bishop in communion with the Church of England acting on the request and commission of a Bishop of a Diocese in England, in relation to that Diocese (15 & 16 Victoria, chapter 52, sections 1 & 2; 16 & 17 Victoria, chapter 49; 37 & 38 Victoria, chapter 77, section 8).
- (B) Clergymen ordained under 24 George III., chapter 35, and clergymen ordained under 59 George III., chapter 60 (37 & 38 Victoria, chapter 77, section 9).

A clergyman who receives Deacon's Orders as above, but receives Priest's Orders from a Bishop of a Diocese in England or Ireland, is by long custom not regarded as a Colonially ordained clergyman. In the converse case of Deacon's Orders being conferred by an English or an Irish Bishop, but Priest's Orders being conferred as above, the clergyman is regarded as Colonially ordained.

- II. (A) Under the provisions of the Colonial Clergy Act (section 3) a Colonially ordained clergyman cannot officiate in any Church or Chapel in England without (1) the written permission of the Archbishop of the Province in which he proposes to officiate, and without also (2) making and subscribing a declaration in the prescribed form of assent to the Thirty-nine Articles and of Submission while ministering in England to use the Prayer Book only. This permission is usually given temporarily and is subject to revocation by the Archbishop at his discretion.
- (B) A Colonially ordained clergyman, even though he holds the Archbishop's permission to officiate, cannot be admitted to a benefice or other preferment in England without the previous consent in writing of the Bishop.
- (C) A Colonially ordained clergyman who has held preferment or has acted as curate in England for a period or periods exceeding in the aggregate two years, may with the consent of the Bishop of the Diocese in which he then holds prefer-

ment or acts as a curate apply to the Archbishop for a licence, which, if granted, places him for all purposes in the position of a clergyman ordained in England.

No. 3.

Report of the Committee¹ appointed to Consider and Report upon the Subject of Religious Education in Schools.

It is not, in the opinion of the Committee, desirable that the Lambeth Conference should attempt to frame any general Resolutions, intended to apply to all countries, either as to the exact form of religious instruction which should be given in particular schools and classes of schools, or as to the right relations between Church and State in the matter of giving such instruction. The conditions of the different countries in which the Anglican Communion is at work are too diverse to admit of any hope that such a task could be profitably undertaken. We should hinder rather than help one another by any such attempt.

But there are one or two broad propositions confirmed by history, by modern experience, and by educational theory, on which it would be useful to insist. We can state our ideal and indicate means by which, in course of time, by the steady witness and persistent endeavour of the Church and with the good hand of our God upon us, that ideal might be more and more perfectly translated into practice.

We would begin by insisting that, in all educational effort, the imparting of information is a means to a still higher end—namely,

¹ Names of the Members of the Committee :—

Bishop of Auckland.

„ Barking.
 „ Barrow-in-Furness.
 „ Beverley.
 „ North Carolina.
 „ Cashel.
 „ Croydon (*Secretary*).
 „ Saskatchewan.
 „ Derby.
 „ Islington.
 „ Jarrow.
 „ Kearney.*
 „ Keewatin.
 „ Killaloe.*

Bishop of Lichfield.

„ Manchester (*Chairman*).
 „ Western Michigan.
 „ Ontario.
 „ Central Pennsylvania.
 „ Perth.
 „ Peterborough.
 „ Pretoria.
 „ North Queensland.
 Bishop Taylor Smith.
 Bishop of St. Davids.
 „ St. Asaph.
 „ St. German's.

the development of character. The real object at which the teacher should aim is to bring out, in those committed to his care, an effective desire to know the Truth, to do the Truth, and to be of the Truth, and to cultivate harmoniously and co-ordinately all the powers of the child, bodily, mental, and spiritual. There cannot be a greater wrong than to inflict upon a child, in the name of education, a training which deliberately leaves some of his best faculties uncultivated, so far as his school life is concerned.

It has indeed been represented that where purely secular systems of education have obtained, the results have not always been disastrous. It may well be the case that the existence of purely secular schools in a country increases the vigilance of all religious bodies and of parents, and that the work of religious training, being done by those who are most profoundly interested in the child, is well done. But such palliatives are not always available. The testimony as to the evil effects of education which is wholly secular in new and sparsely populated countries is very clear and unmistakable. Nor is the condition of congested populations in large cities more favourable, so far as religious influences outside the school are concerned, than that of new countries. A child trained on purely secular lines must always be on one side of his character untrained, and even where other religious influences are strong, it cannot be doubted that they would be stronger if the influence of the teacher was with them. It seems to be the undoubted duty of the Church to bear a clear testimony against the danger of purely secular systems of education, a danger to which the framers of such systems show themselves not insensible by the inclusion of Nature-study and moral training in the place usually given to religious instruction.

There are many ways in which we may work, and ought to work, towards the ideal of true education.

In the first place, we ought to keep clearly before ourselves and before the minds of all teachers what is meant by religious education.

There are certain broad outlines of Bible history which admit of historical and ethical treatment without involving many doctrinal issues, except as between those who do or do not hold the doctrine of the Blessed Trinity. It is, no doubt, of the greatest value that a child should learn these outlines. At the lowest estimate they may be considered indispensable to a liberal education in a Christian country. But without at all disparaging the worth of such teaching at its best, the Church weakens rather than strengthens its plea for religious education if it allows such instruction to be reckoned as adequate religious education. Bible teaching misses even its true educational value when it does not definitely aim at producing faith in God through our Lord Jesus

Christ, and living fellowship with the Church of Christ through the sanctifying grace of the Holy Ghost, together with habits of private devotion and of regular Bible study. It is perilous for us to accept any lower ideal of religious education, even though the prospect of finding room for it in the school system of a country may seem to be very far distant. This still remains our standard of religious education.

In the second place, we should be alert to use every facility which the State grants to religious bodies in respect of religious teaching in schools, and to secure for their children in every possible way teaching in the faith of their parents.

In the third place, the Church can do something towards realising its ideal by holding fast to it in the schools which are under its influence. Setting aside for the moment the consideration of the State school system and Church schools embraced in that system, the Church has still open to it a large sphere of educational effort, both in the Mission field and in the secondary schools of many Christian countries, of which it has not yet made adequate use. Church schools for children of educated Church parents are sorely needed in almost every country where such parents are to be found. From all parts of the Mission field and from the Colonies the cry comes to our Church to devote our most cultured sons and daughters to this noble work. Hitherto it has fallen for the most part on unheeding ears, with the result that we are outstripped by other religious bodies in many parts of the world, who are teaching our children with the not infrequent result that those children are lost to our Communion. It seems desirable that the voice of the Lambeth Conference should speak out strongly against this fatal indifference, and that the Church should pray to God for the gift of teachers who will devote their lives to the service of teaching wherever He is pleased to open the way for such service.

Fourthly, we have great need to strengthen our Sunday-school system. The Anglican Communion has been behindhand in the work as compared with other religious bodies. There seems to be no reason why our disconnected Sunday-schools should not be consolidated into a fellowship or brotherhood all over the world. The Protestant Episcopal Church in the United States of America has appointed a commission to inquire into the whole system of Sunday-school teaching. No doubt there are portions of the inquiry which concern that Church alone. But there must be many others of interest to the whole Church—the syllabus, the apparatus, the employment of trained and paid teachers, the grading of Sunday-schools, the relation of Sunday-schools to Church government, and the like. In the Sunday-school the Church is at liberty to maintain the very highest ideal of religious

education. It seems desirable that a committee or commission of this Conference should be appointed to report to His Grace the President on the best methods of improving Sunday-school instruction.

To the same Committee might be entrusted the consideration of the duty of catechising and of the right relations between the Sunday-school and the system known as "the Catechism" in church. For the two should not be regarded as rivals but as allies, whose common work, in countries where education is mainly secular, is of inestimable importance.

Fifthly, as bearing on this question, the Committee cannot pass by the important question of maintaining amongst trained teachers all possible helps towards the highest idea of their vocation. It would seem to be a right step in this direction that we should regard "the gift of teaching" as one of the great gifts of Christ to His Church, and should formally recognise the status of those who possess the gift by strengthening the order of Catechists. Catechists play a very important part in the Mission field. They are not less needed in settled Churches. At present the Church has done too little in the way of recognising the gifts of these men and of organising their services. They should be encouraged to believe that the Church has a use for their work and sets a high value upon it by something more distinct than such diocesan privileges as are in many cases awarded them. In this connexion we would mention for recognition by the Church, and for extension, the Guilds and Associations of Day School Teachers, which have been found invaluable, where they have been formed, in promoting spiritual fellowship among teachers.

Sixthly, we should strain every nerve to secure religious training for those who intend to enter the teaching profession, or at least to put religious influence within their reach where definite religious training cannot be secured. Even secular education is reported to be least harmful in countries in which teachers are expected by public opinion to be religious men and women. Where teachers are appointed to give religious instruction, they ought themselves to have religious education.

The need for such education is all the greater because the Bible cannot now be taught, even to children, exactly as it was taught thirty years ago. A generation of research and criticism, unparalleled by any previous generation in Church history, has left the Bible more firmly established than ever in its position of the great written revelation of God to man. But to teach it as though this research had never been conducted, or as though it had brought no truth to light, is to leave children unprepared for the active secularist propaganda which they must face when they are grown up. The preparation of a teacher for religious instruc-

tion is a far more serious matter to-day than it was when most of the existing schemes of Bible instruction were prepared. This fact is far better understood in the United States than in England, and there is much to be learnt from the Bible schools which are being established there. It is important that teachers should believe faithfully and vitally what they teach, nor is it less important that what they believe and what they teach should be true in itself.

But this necessity is not understood by all authorities that have the training of teachers. There are not many, however, which are not willing that free access should be given to religious bodies to exert such voluntary influence as they can. All possible use should be made by the Church of such opportunities, and especially in secondary schools, normal schools, and Universities. Clergy, carefully selected for the work, should be appointed, as far as possible at all these centres, to form classes for religious instruction and to encourage religious unions among the students themselves. There is at the present time a great spiritual movement—the University Student Volunteer movement—which is doing a work in the Universities for which we cannot be too thankful. Its influence is felt in Universities all over the world. It should be watched with prayerful interest by our Church, which has many lessons to learn from it.

Last, but most important of all, is the testimony of the Church to parents in all conditions of social life as to their responsibility and privilege in respect of the religious instruction of their children. It ought to be repeated with increasing emphasis that no Day-schools, no Sunday-schools, no Catechisms can rob them of this great opportunity or excuse them for neglect of it. Nothing is more clearly emphasised in the Word of God than the duty of parents to teach their own children. None have endeavoured to discharge this duty wisely without earning love and gratitude from their children, long after the days of childhood are over. None have discharged it without untold spiritual benefit to themselves. As soon as the Church succeeds in teaching parents their duty to their children, it may await without great anxiety passing waves of public opinion in favour of secularism. Parents who have tried to teach their children will not easily be denied their rights in the schools of their country. They will demand religious education for their children, and that consistent religious education. They will claim some voice in the appointment of teachers to whom they entrust their children. If their demand is backed up by teachers who wish to give religious education in the highest sense of the word, the union of these two forces must in time be irresistible. It will sweep away many of the prejudices which at present are depriving many children of the English-speaking race

over all the world of their rightful heritage. The witness of the Church will be efficacious, as soon as the Church is in real earnest about it, and no sooner.

(Signed) E. A. MANCHESTER,

Chairman.

No. 4.

Report of the Committee¹ appointed to Consider and Report upon the Subject of Foreign Missions—(a) The Growth of the Church on Racial and National Lines—(1) Asia, (2) Africa, (3) America; (b) Correlation and Co-operation of Missionary Agencies.

PREFACE.

Your Committee acknowledge with deep thankfulness to Almighty God the continued blessing which He has vouchsafed

¹ Names of the Members of the Committee :—

Bishop of Alaska.	Bishop of Pretoria.
„ Algoma.	„ Rhode Island.
„ Calcutta.	„ St. Albans (<i>Chairman</i>).
„ Carpentaria.	„ St. John's, Kaffraria.
„ Chota Nagpur.	„ Salina.*
„ Clogher.	„ Shanghai.
„ Colombo.	„ Sierra Leone.
„ Falkland Islands.	„ Southern Brazil.
„ Fuh-kien.	„ Stirling.
„ Glasgow.	„ Taylor Smith.
„ Guiana.	Bishop of Tinnevely.
Bishop Hamlyn.	„ Tokyo.
Bishop of Hankow.	„ Uganda.
„ Hokkaido.	„ Victoria.
„ Indianapolis.	Bishop Coadjutor of Southern
„ Korea.	Virginia.
„ Lahore.	Bishop of Waiapu.
„ Limerick.*	Archbishop of West Indies.
Bishop of Liverpool.	Bishop of Western Equatoria
„ Madras (<i>Secretary</i>).	Africa.
„ Mauritius.	Assistant Bishop of Western Equatorial Africa (Johnson).
„ Melanesia.	Assistant Bishop of Western Equatorial Africa (Oluwole).
„ Mid China.	Bishop of Western New York.
„ Minnesota.*	„ Yukon.
„ Moosonee.	„ Zanzibar.
„ Natal.	„ Zululand.
„ North Carolina.	
„ North China.	

upon the missionary work of the Church during the last ten years, and earnestly appeal to all members of the Anglican Communion for unceasing prayer and unremitting efforts that the Church may yet more fully realise her vocation to proclaim to all mankind the Gospel of Our Lord and Saviour Jesus Christ.

The problems of the Mission field to-day are not essentially different from those which were before the Church at the last Lambeth Conference. The importance of encouraging the independence and autonomy of Native Churches, the establishment of native episcopates, the adaptation of the services, discipline, and organisation of the Church to local needs, and the necessity of making far more earnest efforts to evangelise the Mohammedan world, especially in India and Africa, are still among the most serious questions which confront us. But their urgency has been largely increased during the last ten years by three facts:—

First, there is the rapid progress of Christianity in Africa and Asia. It is a matter of deep thankfulness that the main difficulties of the Church in the Mission field to-day arise not from her failures, but from her successes. It is the increase in the number of converts and the growth of the native Christians in education and spiritual life that are now calling for a change in our methods.

Then, in the second place, there is the rapid growth during the last few years of racial and national feeling in Africa and Asia. Races that seemed to be lying dormant have suddenly become inspired by a new spirit and felt the thrill of new hopes and ambitions. The new spirit is, in part, the result of Christian influence, and it is reacting strongly upon the Christian Church. If problems of independence and self-support were urgent ten years ago, they are far more urgent and pressing now.

And then, thirdly, there is the aggressive propaganda of Islam, which is challenging the Christian Church to a struggle for the possession of Equatorial Africa. In the face of that challenge the duty of evangelising Africa will not wait. The door is still open for the Christian Church; but if she fails to press through it, in a few years it will be shut.

These three facts call for greater efforts and for a careful review of existing methods of work, but not for any radical alteration of the general lines upon which the Mission work of our Church has been carried on for many years past. All that the Committee feel to be necessary is a frank recognition of the new conditions which are now coming into existence in the Mission field, the adaptation of some parts of our machinery to these new conditions, and at the same time the reaffirmation of principles which cannot give way to local customs or needs.

The recommendations of the Committee with reference to the various points brought before them are as follows:—

A.

THE GROWTH OF THE CHURCH ON RACIAL AND NATIONAL LINES IN
(1) ASIA, (2) AFRICA, AND (3) AMERICA.*Baptism.*

The question of the baptism of polygamists in Africa was carefully considered, and it was unanimously resolved that the Committee could not recommend either the modification or amplification of the pronouncement of the Lambeth Conference of 1888 on the whole question of polygamy.¹

The danger of hasty admission of adults to the Church by Holy Baptism is generally recognised, and in most parts of the Mission field there is a period of preparation varying from one to three or four years. The time required for the preparation of catechumens must necessarily vary according to their intelligence and education: but it is important that every care should be taken to secure an intelligent belief in the Christian faith and an entire and willing acceptance of the Christian rule of moral life.

This is especially important where large masses of men and women come over to the Church in a body. They are often actuated by mixed motives when they put themselves under instruction for baptism, and it is essential that each candidate should be thoroughly taught and carefully tested before being admitted to the privileges of Holy Baptism.

The Prayer Book.

There is a widely felt desire in many parts of the Mission field for the adaptation of the Prayer Book or the extension of its provisions to meet the spiritual needs of the people, and a great deal of evidence was given on this point from different parts of the world. While fully recognising the educative value of the Book of Common Prayer, and the importance of retaining it as a bond of union and a standard of devotion, the Committee think that every effort should be made under due authority to render the forms of public worship more intelligible to uneducated congregations, and better suited to the widely diverse needs of the various races within the Anglican Communion.

Marriage.

The consideration of marriage problems belongs to another Committee, but as the question of marriages between Christians and non-Christians is of special importance in non-Christian coun-

¹ See above p. 133.

tries, it was considered by this Committee. The testimony given showed that in all parts of the Mission field such marriages are strongly discouraged, and in some cases absolutely forbidden under penalty of excommunication. In some dioceses in China it is the custom to excommunicate parents who give their daughters in marriage to non-Christians, because the marriages are arranged entirely by the parents, the daughter not being a free agent, and it is well-nigh impossible for the wife to remain a Christian when married to a non-Christian husband. And in most parts of India parents are similarly put under discipline for the marriage of their sons and daughters to non-Christian partners.

The Committee recommend that the penalty of excommunication should be inflicted when the marriages are celebrated with religious rites which are inconsistent with a profession of Christianity, or in cases where it is certain that such marriages will involve the practical renunciation of Christianity. The measure of discipline to be administered in other cases must be left to the discretion of diocesan authorities.

It was stated before the Committee that there is a desire in Western Equatorial Africa for the use of native forms of marriage, and that in South India the use of the *tali* or *mangalam* (i.e. a small metal disc suspended round the neck of the bride by a string) was sanctioned some years ago, instead of the ring, in deference to the strongly expressed desire of the people. The Committee see no reason why national and local Churches should not adopt native forms of marriage and consecrate them to a Christian use, provided (a) that the form used explicitly states that the union is lifelong and exclusive, (b) that the form is free from all heathen and idolatrous taint, and (c) that provision is made for the due registration of the marriage and for other formalities according to the law of the land, wherever such a law exists.

Adaptation of Native Customs.

This question of the use of native forms of marriage is only part of the much wider question of adapting native customs generally. It is undoubtedly true that in the past Christianity has involved a certain amount of denationalisation, and that missionaries have been far too ready to introduce Western customs and to discourage or suppress native customs which are in themselves harmless and have no necessary connection with idolatry or superstition. The result is that the Church comes to the people in a foreign dress, which prevents them from expressing their ideas and feelings in ways that are natural to them. The Committee reaffirm on this point Resolution 19 of the Lambeth Conference of 1897, "that it is important that, so far as possible, the Church should be adapted to local circumstances and the

people should be brought to feel in all ways that no burdens in the way of foreign customs are laid upon them.”¹ In some parts of India the native system of panchayats (committees of five or more) has been successfully adapted for the administration of discipline, so that the discipline of the Church is administered, under the direction of the Bishop, by the people themselves, and this is what we ought to aim at in all matters which do not touch the essentials of Christian faith or conduct. We should encourage the people to do things in their own way, even though it may not be ideally the best way.

Self-support and Self-government.

Similarly every effort should be used to train native Churches and congregations in self-support and self-government, and, as far as possible, lead them to manage their own affairs. We are glad to report that considerable progress has been made in this important matter during the last ten years in all parts of the Mission field, but much still remains to be done, and the Committee regard it as of the utmost importance that missionaries should exercise a wise self-restraint and not allow their strength to become a source of weakness to their converts. There is no reason for alarm even if mistakes are made. It is far better that mistakes should be made, and bring with them the lessons of experience, than that the Native Christians should stagnate in a position of perpetual dependence. One important step, however, towards this ideal of self-government is the wider spread of theological knowledge, and the Committee are unanimous in thinking that an advanced theological training should be provided for the ablest of the Native Clergy, and that, if possible, those who show any aptitude for literary work should be enabled to devote their time largely to the production of vernacular theological literature.

Racial Problems.

The racial problems which have arisen in the extension of the Kingdom of God may from one point of view be even welcomed as evidence of the fact that many races have received the Gospel of Jesus Christ and are anxious to discharge their duties as members of His Church. They are but a sample of the difficulties which have arisen since primitive times, and which have been successfully overcome.

The Committee wish to lay down emphatically the principle of the unity of Christ's Church. All races and peoples, whatever their language or conditions, must be welded into the one Body, and the organisation of different races living side by side into

¹ See above p. 202.

separate or independent Churches on the basis of race or colour is quite inconsistent with the vital and essential principle of unity. But the problem presents itself in various parts of the world in such variety of form that it cannot be dealt with uniformly, even with the preservation of the principle which the Committee lay down as fundamental.

In countries like China and Japan, and large parts of Africa, the task before the Church is to build up an autonomous native Church, from the administration of which European or American missionaries should ultimately retire when their work is done. In Japan the Nippon Sei Kokwai is an organised National Church, in the government of which the English and American elements are manifestly temporary.

In India the problem is wholly different. A great variety of races, characterised by various religions, languages, conditions, have to be won to Christ and welded into one body, and to organise upon racial lines would be as fatal to the extension of Christ's Kingdom as was the condoning and allowance of caste in the eighteenth century. But this does not mean an ignoring of racial conditions in practical administration, so that the principle of unity be preserved. Self support, with a large amount of autonomy in local administration, is universally recommended, and the Committee earnestly hope that the way will soon be clear for a further stage, viz. : the consecration to the Episcopate of Indians who may be either Diocesan Bishops in entire charge of comparatively small dioceses after the primitive model, or assistants to the English Diocesan Bishops, entrusted by them with the care of certain missions and pastorates, but in such a manner that the principle of unity between races is carefully guarded and preserved.

There seems to the Committee no reason why similar methods should not eventually be adopted in the province of South Africa, where there is a population of various races.

The problem reaches its acutest forms in a country where, as in the southern portion of the United States of America, the coloured population with equal civil rights forms a large proportion of the total population, and where the history of the past has led to conditions which accentuate the difficulty with which the living Church of the present has to deal. It is no part of the function of the Lambeth Conference to act as an executive body or as a court of appeal. Its function is simply to advise on principles, and leave independent authorities to deal with them, but the racial problem being found in such variety of form, it was referred to the Committee to deal with it expressly in reference to Asia, Africa, and America. The Committee sympathise profoundly with the Church in the United States in the difficulty which it has to solve, and trust that in the solution of this question (while

making provision to meet such racial requirements as may, under conditions now actually prevailing, demand separate arrangements for worship and service, and for freedom of development) there may be maintained real unity of the faith, obedience to a true ecclesiastical order, and conformity to the fundamental principle of the unity of all races in the one Body.

B.

CORRELATION AND CO-OPERATION OF MISSIONARY AGENCIES.

I. Missionary agencies connected with sister societies of the same Church may be grouped under two heads: (1) Foreign, *i.e.* working abroad; and (2) Home. On the first head the Committee desire to reaffirm and endorse the report of the Committee appointed to consider and report upon the subject of Foreign Missions in 1897 with reference to the relation of Missionary Bishops and Clergy to Missionary Societies,¹ and to express their thankfulness that the Societies have so administered their funds as to illustrate the principles before laid down. As between sister Societies the difficulties have been slight and transient. The Societies are but the handmaids of the one Church, and are seeking to build up autonomous Churches from which they may eventually retire when their missionary work is done.

But with respect to Home agencies the Committee feel that they may at once strike a note of thankfulness and plead for further advance. In England the formation of Diocesan Boards of Missions in connection with the Central Board of Missions (formerly known as the United Boards of Missions of the Provinces of Canterbury and York) has been the means of co-ordinating missionary agencies and enabling supporters of the various societies to realise their essential unity. Representatives of the Societies invariably serve on the Diocesan Boards, and the annual Diocesan Festival brings together for worship and conference those who are seeking to extend the Master's Kingdom abroad, whatever agency they may prefer. For this growth of fraternal feeling and kindly co-operation, and for the marked increase of interest in missionary work which has characterised the past decade, the Committee desire heartily to thank God. But they cannot but feel that there is still much to be done. If every member of the Church realised personal responsibility for extending the Master's Kingdom at home and abroad the present situation would not have arisen in England. It was the lack of it that brought the Societies into existence, for else Foreign Missions would have been neglected. Hence has arisen the overlapping of missionary agencies at home, each with its committee, secretaries, organising secretaries, deputations, and staff, and the placing of missionary effort on a wrong footing in the estimation of too many, as though

¹ See above p. 237.

it were simply a matter of choice and a response to the efforts of rival agencies rather than a fulfilment of a plain command from our Lord Jesus Christ. It is as the Church rises to a higher spiritual level and insists on doing its own work that the drawbacks will be removed. The whole deputation system in England will give way, the Committee hope, to a sounder system in which the clergy will not wait for deputations to visit their parishes, but will regard their Mission work as on precisely the same footing as the care of the sick and the young, glad enough to obtain from time to time the services of those who have been abroad and can testify of the work from personal experience, but not dependent on such visits for the efforts which they make; studying themselves the increasing literature that illustrates the work of Foreign Missions, and informing their people as to the progress of the Church of Christ, as a regular part of their pastoral work, and not only when special collections are made. When the Church at home rises to this higher level, much of the present overlapping of agencies will be avoided, the home expenditure of the Societies will be much reduced, the missionary vocation will be brought into greater prominence, and the essential unity of the work at home and abroad will be far better realised.

II. The correlation of missionary agencies representing sister Churches, as *e.g.* those of the English and American branches of the Anglican Communion, appears to the Committee to be in course of such practical solution in the Mission field as to require but little enforcement of principle. In Japan it is being practically solved by the formation of the Nippon Sei Kokwai, in which the English and American elements are happily blended with the Japanese. In China difficulties are but temporary, and are being solved. In South America there is no real conflict between jurisdictions, as the jurisdiction of the Bishop of the Falkland Islands, earlier in date, is simply personal, not territorial, in respect of English congregations in Brazil, and in no way conflicts with the jurisdiction of the American Bishop of Southern Brazil, whose work is of a different character.

But the Committee desire to recommend the Conference to reaffirm Resolution 24 of the Conference of 1897,¹ and further to resolve that, although it may be desirable to recognise in some cases and under certain special circumstances the episcopal care of a Bishop for his own countrymen within the jurisdiction of another Bishop of the Anglican Communion, yet the principle of one Bishop for one area is the ideal to be aimed at, and should be earnestly commended to all Bishops and Churches of the Anglican Communion as the best means of securing the unity of all races and nations in the Holy Catholic Church.

¹ See above p. 203.

III. The Committee are dealing with more difficult problems when they suggest correlation and co-operation between missionary agencies of the Anglican Communion and those of other bodies. Between the Mission of the Russian Church in Japan and the Nippon Sei Kokwai there exists happily perfect friendliness. The Committee regret that they must leave entirely alone the question of relationship between Missions of the Anglican Communion and those of the Roman Catholic Church. But as between Missions of the Anglican Communion and those of various non-episcopal Christian communities the Committee desire to offer some suggestions of a tentative character.

There may surely be placed in the forefront of such suggestions a grateful recognition of the real unity, despite all divisions, of the Christian Society in the face of all other (non-Christian) religions. All Christians baptized with water in accordance with Christ's command in the name of the Father, the Son, and the Holy Ghost are baptised into the one Church of Christ. Conferences on methods of work have, as the Committee gratefully acknowledge, drawn together men and women of different bodies who are striving to evangelise the world, and have shown how much they have in common and how much they can learn from each other. Co-operation in education and in moral movements, such as temperance and social purity, and above all in the translation of the Scriptures as the common standard of the Christian faith to which all Christians appeal, and in much Christian literature, has been a further bond of union, and when all these uniting forces are reckoned up they form a link not easily to be broken.

Yet a frank recognition of denominational differences in matters of importance is no less necessary for a permanent understanding, and the Committee feel the necessity of recognising and guarding the right of Christians of any and every name to the ministrations of their several Churches, and the consequential right of a clergyman or minister of any Christian body to follow up and minister to his own people, wherever they may be found, without the suspicion of a breach of Christian charity.

Subject, however, to these rights, the Committee desire to make the following suggestions:—

(1) That it is much to be desired that there should be an understanding between Christian bodies engaged in evangelising the non-Christian world—

(a) That missionaries shall not without very strong reasons, except in large cities, begin new operations in a field already effectively occupied.

(b) That they shall not seek to attach to their own body those who are already Christians of other denominations, while at the same time they are fully justified in receiving to their own body, after due inquiry and communication with the proper authorities,

members of other bodies who of *their own accord* seek such admission.

(2) That there should be some agreement to prevent the possibility of persons disaffected on grounds of discipline from being transferred from one body to another.

The Committee note with pleasure the strong desire evidenced in various parts of the Mission field for a deeper union between Christian men and women divided on matters of moment but united by a yet stronger bond in their love of God in Jesus Christ our Lord, and they cannot but believe that the Foreign Mission field is likely to react upon the Church at home by teaching a truer proportion, widening the outlook, and strengthening the spiritual vision. Compromise of principle is no path to concord, but essentials and non-essentials are not always wisely discriminated, and the Committee believe that, though the present generation may not see the issue, the aspirations after a deeper unity will not be in vain, and that as in the West a time of disintegration is being followed by a time of consolidation, so in the East Christianity may take root without the perpetuation from generation to generation of the divisions of the West.

(Signed) EDGAR ALBAN :

Chairman.

APPENDIX I.

Endowments for Bishoprics.

The question was referred to the Committee whether it is desirable that Bishops should be appointed in the Mission field before an endowment is provided for them, and the Committee were strongly of opinion that the sending forth of missionary Bishops should be as free and unfettered as possible, and would deprecate any interference with the arrangements by which the missionary societies have hitherto undertaken the support of such Bishops, and would much regret the delay which must necessarily be incurred if an endowment for a missionary bishopric were insisted on as a prerequisite; at the same time they were also of opinion that no Bishop should be consecrated to a territorial Diocese until an endowment is provided or there is an assured and reasonable expectation of a permanent income.

APPENDIX II.

The Translation of the Name of our Lord in Countries subject to Mohammedan Influence.

The Committee, having had before it facts from widely distant parts of the Church as to the use of the form "Christ," or "Masih," or the equivalents of these, recommend the appointment by the Archbishop of Canterbury of a Committee (which may proceed by correspondence) to inquire and report to him, as President of the Lambeth Conference, upon the history of the term "Masih," its present connotation, and the question of the advisability of its use under the different circumstances of different branches of the Christian Church.

No. 5.

Report of the Committee¹ appointed to Consider and Report upon the Subject of Prayer-Book Adaptation and Enrichment: (a) Rubrics, Text, Lectionary; (b) Quicunque Vult.

The Committee have considered the fact that customs which fail to comply with the strict requirements of the rubrics are widely

¹ Names of the Members of the Committee:—

Bishop of Adelaide.	Bishop Mather.
Bishop Anson.	Bishop of Mexico.
Bishop of Bristol.	" Mid China.
" Bunbury.	" Moray and Ross.
" Chester (<i>Chairman</i>).	" Nassau.
" Columbia.	" Osaka.
Bishop Courtney.	" Ottawa.
Bishop of Derby.	" Oxford.
" Edinburgh.	" Pittsburgh.
" Ely.	" Rochester.
" Gibraltar.	" St. Andrews.
" Gloucester.	" St. Helena.
" Grahamstown.	" St. John's, Kaffraria.
" Grantham.*	" Sierra Leone.
Bishop Hamlyn.	" Sodor and Man.
Bishop of Kansas.	" Southern Brazil.
" Korea.	" South Tokyo.*
" Knaresborough (<i>Sec.</i>).	" Springfield.
" Lebombo.	Archbishop of Sydney.
" Lexington.	Bishop Thornton.
" Lichfield.*	Bishop of Vermont.
" Likoma.	" Worcester.
" Llandaff.	" Zanzibar.

prevalent, and that such deviations from plain rule, although in many instances they have become desirable, tend to weaken the authority of those who have to enforce discipline when serious irregularities have to be dealt with.

The Committee are of opinion that it is expedient that rubrics should be brought, as far as possible, into line with general practice, except of course where the deviation arises from negligence, or is in other respects hurtful. They proceed to give illustrations of what may be done, but it must be remembered that this list of illustrations is not intended to be exhaustive.

A very general omission is that of the Exhortation at the time of the Celebration of Holy Communion, beginning "Dearly beloved in the Lord." This practice has been gradually adopted on the ground of convenience, especially where there are frequent celebrations. The rubric might be so altered as to relax the present rule, while still prescribing the occasional reading of the Exhortation.

Again, the introduction of the verses said or sung before and after the Gospel has no sanction from the rubrics of the English Prayer Book. This almost universal custom should be formally authorised, as it is already in the Irish, Scottish, and partly in the American, Churches.

By an almost universal custom the prayers of the Church on behalf of certain sick and afflicted persons are asked before the Litany, before the "Prayer for all Conditions of Men," and also, in many churches, before the Prayer for "the whole state of Christ's Church." Such a rubric as was suggested by the Convocations of Canterbury and York in 1879 might be added at each of these places,¹ and a similar rubric might be placed before the General Thanksgiving.

Parts of the Exhortation which forms the preface to the English office of Holy Matrimony are frequently omitted. It is desirable that any such deviation from rule, if made at all, should be made under authority, and should not be left to the discretion of the clergyman. But it appears to the Committee that relief from the difficulty should be sought in a revision of the language of the Exhortation, similar to that of the Irish Prayer Book, rather than by the authorised omission of any of the existing words.

In this connection it may be suggested that the language of some prayers in various parts of the Prayer Book might well be brought into more real relation to changed conditions of life and modes of thought.

Passing now to matters which more seriously affect the structure of the services, we first note that, without breach of ancient

¹ "When the Prayers for the Church are desired for any, the Minister may at his discretion here give notice of the same."—"Convocation Prayer Book," pp. 62, 74, 267 f.

liturgical precedent, undue repetition or redundancy might be avoided by means of certain omissions.

The repeated saying of the Lord's Prayer, when two or more services are combined, has been frequently criticised. The Committee suggest that where services are taken consecutively some readjustment should be made in this respect.

Again, the frequent occurrence of prayers for the King is a case of redundancy which constantly calls for remark. The omission of the Prayer for the King after the Decalogue in the Communion Office would, the Committee believe, meet with almost universal approval.

The Committee now come to additions by way of enrichment. Much valuable guidance in this regard is available from the American, Scottish, and Irish Service Books.

Additional suffrages might be added in the Litany—*e.g.* for Parliament, for the Ministers of the Crown, and for the sending forth of labourers into the harvest.

There is urgent need for the appointment of some Collect, such as the latter of the two Ember Collects, for use in parish churches on the Sunday or Holy Day fixed for Ordinations. The rubric for the use of a Collect during the Ember weeks does not provide for this. The special suffrage in the Litany from the Ordinal might also, with slight modification, be sanctioned for use in every parish church upon the day of Ordination.

There is room for considerable enrichment in the Occasional Prayers and Thanksgivings. Prayers are needed, at least in the English Book, for Rogation Days, for Missions (both Home and Foreign), for Schools and Colleges, for Convocations and Synods of the Church, for our Brethren and Friends in other lands, for our Army and Navy, and for our Mercantile Marine. To many Churchmen, moreover, a brief commemoration of the faithful in Paradise would be inexpressibly welcome. The Irish Prayer Book supplies such a prayer. Greater opportunities for the use of these prayers would be provided by the shorter form of Litany which is suggested below.

Further enrichment might be secured by the development of a method which was occasionally adopted by the compilers of the Prayer Book—namely, that of providing alternative forms.

A substitute for the *Venite* is provided in the anthems prescribed on Easter Day, and similar anthems might well be provided for all the greater festivals. Additional Proper Prefaces might also be supplied in the Communion Office in accordance with earlier usage.

The length of the Litany is undoubtedly one of the causes which

have led to its frequent omission, and we suggest that a rubric similar to that of the American Church is advisable, allowing the Minister at his discretion to shorten the latter part thereof. This would afford opportunity for a more frequent use of the occasional prayers. The Committee are of opinion that, by thus allowing alternative endings to the Litany, an important step would be taken towards greater elasticity in our prayers.

Once more, our Lord's Summary of the Law might be allowed as an occasional alternative to the Decalogue, with such response or prayer as may be thought desirable.

In order to provide greater variety and elasticity in our Services, the Committee suggest the permission of a shortened form of Mattins and Evensong for use when another Service is combined therewith.

One object to be kept in view would be to provide Services which could be combined, in the case of Mattins, with an Administration of Holy Communion, and, in the case of Evensong, with the public celebration of Holy Baptism, without undue length of Service.

It is further suggested that such alteration of the rubrics concerning the Administration of Holy Communion should be made as to allow, at the discretion of the Minister, alternative uses of the prescribed words when the number of communicants is large.

With a view to allowing greater elasticity in public worship, the Committee recommend the arrangement of Services of "Bidding to Prayer," in which the Minister should ask the prayers of the people for various subjects and in special emergencies, interposing after the mention of each subject a pause for silence, followed by a collect or prayer by the Minister.

The Committee are, moreover, of opinion that any future revision of the Book of Common Prayer should include a change of words which are obscure and commonly misunderstood, such as "hell," "wealth," "damnation," "indifferently."

Lastly, they desire to add that the Calendar and Tables prefixed to the Book of Common Prayer are urgently in need of revision, which should include, among other things, the insertion of some national Saints.

It will be observed that the Committee have not dealt in this Report with such large questions as those of the Ornaments Rubric and of the structure and contents of the Prayer of Consecration, because they felt that the time at their disposal was insufficient.

As regards the PSALTER—

(1) The Committee would recommend a larger provision of *Proper Psalms* for Sundays and Holydays. The American Prayer Book provides for sixteen days instead of six, which are all that the English Book gives. Similar Tables of additional Proper Psalms were recommended by the Convocation of York in 1879, and others have been set forth by various Bishops for use in their Dioceses.

(2) The American Prayer Book also contains twenty *Selections of Psalms* in groups, which may be used at the discretion of the minister in place of the Psalms for the day of the month; such a plan is thought to provide—

- (a) An alternative for the use of the Comminatory Psalms, which are a serious cause of difficulty and distress to many devout and thoughtful persons;
- (b) An alternative for the recitation of Psalms that, coming in ordinary course, may be inappropriate to the day or season, or to the particular occasion.

(3) Another proposal has been suggested which deserves consideration—namely, such a system of reciting the whole Psalter as would allow of fixed Psalms being assigned to each day of the week.

As regards the LECTIONARY—

(1) So much has been gained by revisions of the Lectionary, both in England and in America, during the last half-century that, while grateful for these improvements, the Committee think that further revision would be of advantage.

(2) Greater liberty in the choice of Lessons might well be given, provided that the principle is safeguarded by which “all the whole Bible (or the greatest part thereof) should be read over once every year.” Such liberty is given in the American Church, and suggestions have been made which are worthy of consideration for a change in the arrangement of the daily Lessons, by which the continuous course of reading, according to the day of the month, may be modified by appropriate books of Holy Scripture being assigned to different seasons, and Lessons appointed for the several days of successive weeks. This would be an extension to other seasons (such as the Epiphany and Lent) of the present arrangement, in accordance with which Isaiah and the Apocalypse are read in Advent.

It has been strongly urged upon the Committee: “That, pending further emendation of the English version of the Bible, it is desirable that steps should be taken for allowing the use of

the Revised Version wherever Scripture is quoted or recited or directed to be read, in the Book of Common Prayer." The Committee are not prepared to recommend this proposal in its entirety, but they regard the subject as worthy of consideration.

The result of the deliberations of the Committee upon the subject of *Occasional Services* appears in the Resolution on that subject.¹

Quicumque vult.

The Committee, having had under consideration the liturgical use of the *Quicumque vult*, would point out that the existing divergence of practice in the various churches of the Anglican Communion, together with Resolution 11 B² of the Lambeth Conference of 1888, show that the use or disuse of this Hymn cannot be made one of the terms of communion.

Various proposals for meeting the difficulties connected with public recitation of the *Quicumque vult* which are felt in many quarters, were placed before the Committee. Of these one was considered, but it was eventually determined not to make any general recommendation as to the use or disuse of the Creed to the Conference.

(Signed) T. J. CESTER:

Chairman.

¹ See p. 323, Resolution 28.

² "That, in the opinion of this Conference, the following articles supply a basis on which approach may be by God's blessing made towards Home Reunion:—

• • • • • • •

"(B) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith."

No. 6.

Report of the Committee¹ appointed to Consider and Report upon the Subject of the Conditions Requisite to the Due Administration of the Holy Communion.

Your Committee have believed that they may best fulfil the purpose for which they were appointed if they limit somewhat closely the subject assigned to them, and restrict their deliberation and their report to the special subject of the Administration of the Holy Communion, and the conditions which should be required in order that the Sacrament may be duly administered. They have therefore excluded from their consideration the questions which concern the requisite qualifications for the reception of the Sacrament. They have also refrained from inquiry concerning the requisite qualifications for the minister of the Sacrament and concerning the words of administration. They believe that this last question falls properly within the scope of the Committee appointed to consider the Adaptation of the Prayer Book.

In entering upon the task which they have thus restricted, your Committee have decided that the most convenient division of the subject is that which is suggested by the chief questions and difficulties recently raised in connection with it. Adopting this division, they have now to make their Report—

- (i) On the question raised by those who urge that infectious diseases may be spread by the use of one chalice for a number of communicants;
- (ii) On the request that in remote Mission stations, where it is impossible or extremely difficult to obtain wheaten bread or wine made from the fruit of the vine, the use of some other matter for the Sacrament should be authorised.

¹ Names of the Members of the Committee:—

Bishop of Aberdeen.	Bishop of Pittsburgh.
„ Argyll.	„ Sacramento.
„ Bristol.	„ Sodor and Man.
„ Duluth.*	„ Southern Ohio.*
„ Durham.	„ Southwell.
„ Fuh-kien.	„ Southwark.
„ Gibraltar.	Bishop Thornton.
„ Harrisburg.	Bishop of Tinnevely.
„ Kansas.	„ Tokyo.
„ Liverpool.	„ Travancore (<i>Secretary</i>).
„ Marquette.	„ Uganda.
„ Ossory.	„ Zanzibar.
„ Oxford (<i>Chairman</i>).	

(i) With regard to the former question, your Committee, having received the help of important testimony with high medical authority, believe that, save in extraordinary circumstances, the risk of infection being conveyed by the chalice is far less than that which is constantly and unhesitatingly incurred in the circumstances and intercourse of daily life. As scientific investigation discloses more and more of the multitudinous possibilities of disease besetting human life under its present conditions, there is need to hold a middle course between carelessness on the one hand and panic or a paralysing solicitude on the other: and freedom or ease of mind in social life would be almost impossible if men were to recoil from every risk of infection which can be suggested to them. Your Committee believe that it is not necessary, on the ground of any dread of such risk, to make any change in the received manner of administration; that it would be unwise to recognise and encourage by such a change an alarm which should be met by the exercise of common-sense.

In special cases, where exceptional circumstances seem to require a departure from the usual manner of administration, your Committee advise that counsel and direction should be sought from the Bishop of the Diocese.

(ii) The difficulty which may arise with regard to the due administration of the Holy Communion in Mission fields which are remote and hard to reach has been brought before your Committee vividly and impressively in the case of Uganda. Not long ago the problem confronting the Church in Uganda with regard to the celebration of the Sacrament stood thus: there were hundreds (where now there are thousands) of native Christians baptized and confirmed, and prepared, accustomed and desiring to receive the Holy Communion; the vine cannot at present be successfully cultivated there; every drop of wine had to be brought from the coast, a distance of a thousand miles; it had to be carried by porters, and the journey took five months; while a law, passed simply for the good of the natives, forbade altogether the introduction of wine into the country. Some of those conditions are now considerably changed; and it is probable that no other Mission of the Church has to meet on so large a scale the intractable difficulties which beset the Church in Uganda. But there the problem has been plainly urgent; it is possible that with more or less urgency it may elsewhere recur, on particular occasions, if not on a large scale, as the Mission work of the Church is carried forward, and vast fields as yet untouched are penetrated and claimed for Christ.

The Committee recognise that in any such case as that of Uganda those who bear rule in the Mission have to face a problem of intense anxiety and to undertake a tremendous responsibility.

No one who tries to realise the dilemma with which a Bishop may be thus confronted can fail to feel deep sympathy with one who finds added to the other difficulties of his work the burden of deciding whether he will refuse to Christ's people the great means of grace which Christ ordained for them, or alter according to the exigency of the case the order received in the Church whose minister he is. It is with no lack of such sympathy that your Committee have felt bound to refrain from recommending the authorisation of the departure which has in some cases been made from that order. The burden of responsibility may thus be left with those who have borne it; but the Committee are of opinion that it is better so to leave it; and they trust that for the sake of the Church it may be borne with wisdom and with patience, and that those who bear it may be guided in each crisis of decision to decide according to God's will.

(Signed) F. OXON,

Chairman.

No. 7.

*Report of the Committee¹ appointed to Consider and Report upon the Subject of Ministries of Healing:
(a) The Unction of the Sick; (b) Faith Healing and
"Christian Science."*

Your Committee, which has had under consideration "Ministries of Healing," has felt itself at a disadvantage in discussing phenomena which only in recent times have been the subject of scientific

¹ Names of the Members of the Committee:—

Bishop of Chicago.	Bishop of Rochester.
„ Chota Nagpur.	„ Southern Florida.
„ Columbia.	„ Springfield.
„ Dorking.	„ Stepney.
„ Edinburgh.	„ Thetford.
„ Ely.	„ Wellington.
„ Gloucester.	„ Western China.
„ Lebombo.	Bishop Coadjutor of Western
„ Los Angeles (<i>Secretary</i>).	Virginia.
„ Massachusetts.	Bishop of Winchester (<i>Chairman</i>).
„ Ohio.	

investigation. In the present stage of knowledge it would be premature for any except experts to hazard an opinion upon such topics as the powers of "Mental Suggestion" and the range of "Subliminal Consciousness," or to attempt to forecast the possibilities of "Mental" or "Spiritual Healing."

The Committee would desire to state at the outset that it has been very materially assisted by highly valuable communications upon modern "mental" or "spiritual therapeutics," which were supplied most kindly by two eminent English physicians. It has had abundant access to the existing literature which has grown up in connection with the whole subject entrusted to it. Upon the "Anointing of the Sick" the Committee was fortunate in being able to consult, in addition to the standard authorities, some valuable memoranda supplied by learned living scholars.

In every age the Church has regarded ministrations to the sick as among the most sacred and important of its pastoral duties. Your Committee trusts that the Anglican clergy are in this respect steadfastly maintaining that high standard of practical ministry which has been one of the great glories of their tradition. If, as has been alleged, disproportionate emphasis has sometimes been laid upon the preparation for death, this is a tendency which should be corrected by the more general encouragement of a happy and trustful Christian spirit.

The Committee believes that Christ still fulfils in Christian experience His power to give life, and to give it more abundantly; and that the faith, which realises His Presence, is capable of creating a heightened vitality of spirit, which strengthens and sustains the health of the body. The Committee believes that sickness and disease are in one aspect a breach in the harmony of the Divine purpose, not only analogous to, but sometimes at least caused by, want of moral harmony with the Divine Will; and that this restoration of harmony in mind and will often brings with it the restoration of the harmony of the body. It believes that sickness has too often exclusively been regarded as a cross to be borne with passive resignation, whereas it should have been regarded rather as a weakness to be overcome by the power of the Spirit.

The Committee believes that the Church possesses in the teaching of the doctrine of the Incarnation the message which our age requires, viz., that the whole of Creation is included in the work of Redemption, and that the body, no less than the spirit, of man received the eternal benediction of the Lord when He took our nature upon Him. The Committee believes, also, that the full potency of corporate intercession has been too little realised, and that the confidence in the efficacy of prayer for restoration to health has not been sufficiently encouraged.

I.

Without going so far as to say that the spread, during the last decade, of phases of thought dwelling upon mental and spiritual healing is to be attributed to the shortcomings of the Church, it may be that estrangement on the part of some has resulted from omissions in the teaching of many of her ministers respecting the true spiritual life of the Church and of the fruit to be expected from it.

Undoubtedly, in the case of many of those who have come under the influence of such phases of thought, a very remarkable effect has been produced; they have been helped physically and mentally, their general health has been improved, disorders have been controlled or removed altogether.

On the other hand, with reference to definite and, indeed, aggressive systems, such as that which describes itself as Christian Science, the Committee considers that the claim to heal all manner of diseases and organic troubles has not been substantiated, while suffering has been caused, with many deaths, by the refusal to allow the sick, children as well as adults, to profit by medical attendance and care. Moreover, while desiring to express sympathy with those whose needs may not have been adequately met within the Church, the Committee believes that a grave and emphatic warning ought to be uttered against the peril of being thoughtlessly drawn into alliance, in the desire for health, with any who, under whatever attractive name, are in antagonism with the Christian faith upon such subjects as the Incarnation, the Resurrection, the reality of Sin, and the use of the Holy Sacraments.

II.

There are many members of the Church, both clerical and lay, in the United States, in Great Britain, and elsewhere, who practise "Spiritual Healing" in one or other of its modern forms. It necessarily lies outside the province of the Committee to sift the evidence that has been adduced as to cures, in the performance of which their action had been instrumental. Such evidence would be tested properly only by trained scientific experts.

Many need to be reminded that psychic forces are not the same as spiritual, and that there is real danger lest certain mental or psychic powers by which others are helped, and which are developed in certain persons, should be regarded as gifts of a special or supernatural character, whereas they are rather to be looked upon as natural gifts in the same category as art or music.

In the present phase of inquiry, expectation, and experiment, the Committee earnestly urges that prayer should be made that

the Holy Spirit will guide the Church to a just judgment upon the whole subject, to the right appreciation, the patient study, and the prudent exercise of any powers which may clearly be established as gifts of God.

The Committee would not wish to say a word in disparagement or discouragement of those who may be pioneers in a new branch of service, but it believes it would for the present be unwise to depart from an attitude of watchfulness and reserve; and it is not therefore prepared to recommend that at the present stage any authoritative recognition should be given to those who claim to exercise these "Gifts of Healing."

The Committee feels it a duty to add the following note of warning. Those who believe themselves to be endowed with the gift of healing power should be urged diligently to fit and prepare themselves, by constant prayer and by scientific medical study, for its proper and safe exercise, in order that there should be no room for reproach or suspicion on the ground of ignorance or inexperience; and it is of extreme importance that, if not medically qualified to practise, they should act with the approval, or under the supervision, of qualified medical practitioners. Moreover, they should be cautioned against the temptation, to which those who believe themselves to be endowed with such exceptional powers are specially exposed, to wander into the dangerous ground of occultism and spiritualism.

III.

Every member of the Church should be urged to consecrate the improved conditions of knowledge and skill to the glory of God, and by continual prayer and intercession to bring the use of each fresh gift, whether of healing or of experience, into closer harmony with the mind of the Great Physician, the Saviour of Body, Soul, and Spirit.

The Committee desires to place on record its thankfulness to Almighty God for the wonderful works of healing which have been wrought during the past century through medical, surgical, and hygienic discovery, through the development of the hospital system, and through the training and ministration of nurses. The Committee believes that medical science is the handmaid of God and His Church, and should be fully recognised as the ordinary means appointed by Almighty God for the care and healing of the human body. The Committee believes that discoveries in the region of medicine and surgery come to man through Him who is the Light and the Life, the Divine Word.

IV.

Returning to the subject of the ordinary pastoral ministrations of the clergy to sick persons, the Committee recommends the addition to the Office for the Visitation of the Sick of more hopeful and less ambiguous petitions for the restoration of health, always subject to the Will of God, than this Office at present supplies; and that these petitions be used in close connection with prayer for pardon and peace. It is hoped that, during the period which must intervene before any such alteration can be carried out, endeavours will be made to give effect to the spirit of this recommendation.

The Committee is of opinion, that the prayers for the restoration of health which it recommends, may be fitly accompanied by the apostolic act of the Laying-on of Hands.

V.

The Committee has carefully considered the suggestion that these prayers should be accompanied by the anointing of the sufferer with oil.

The Biblical authority for this practice, as found in St. Mark vi. 13, and St. James v. 14, has undoubtedly great significance for those members of the Church who look to the letter of Holy Scripture as their rule of life. It should be clearly pointed out that St. James emphatically connects the "saving" of the sick with the "Prayer of Faith," of which the anointing was an accompaniment. Further, in view of the absence of any record of the anointing with oil either by our Lord Himself or by His disciples after Pentecost, except so far as is implied in the passage from St. James just referred to, it cannot be assumed with certainty that the rite commended by St. James was intended for general or lasting use. The application of oil was common at that time for medicinal purposes, and oil was therefore an appropriate symbol of healing.

Moreover, so far as the Committee is aware, there is no clear proof of the use of unction for the sick in the Christian Church until the fourth century. It was then frequently practised, mainly with a view to bodily healing; but it should be noted that other outward symbols of healing were also employed, *e.g.*, bread, water, clay. There is evidence that until the sixth century unction was administered, and the oil blessed, not by the clergy only, but also by laymen and women of reputed sanctity. After that century the blessing of the oil, at any rate, appears in the West to have been restricted to Bishops, while in the East it was permitted that the oil should be consecrated by the Presbyters. From the end of

the eighth century onwards, unction was employed in the West as part of the preparation for death.

In view of this evidence and the conditions prevailing in the Church at the present time, the Committee is not prepared to recommend the restoration of the unction of the sick, but it does not wish to go so far as to advise the prohibition of its use, if it be earnestly desired by the sick person. In all such cases the parish priest should seek the counsel of the Bishop of the Diocese. Care must be taken that no return be made to the later custom of anointing as a preparation for death.

(Signed) HERBERT E. WINTON :

Chairman.

No. 8.

Report of the Committee appointed to Consider and Report upon the Subject of Marriage Problems: (a) Divorce; (b) Prohibited Degrees; (c) Restriction on Population.

Your Committee appointed to consider Marriage Problems beg leave to report as follows:—

¹ Names of Members of the Committee:—

Bishop of Albany.	Bishop of Mauritius.
„ Auckland.	„ Nagpur.
„ Bunbury.	„ New Westminster.
„ Bangor.	Bishop Coadjutor of New York.
„ Bristol (<i>Chairman</i>).	Bishop of Olympia.
„ Carpentaria.	Bishop Coadjutor of Pennsylvania.
„ Derry.	Bishop of Reading.
„ Exeter.	„ Rhode Island.
„ Gibraltar.	„ Ripon.
„ Grahamstown	„ Riverina.
„ (<i>Secretary</i>).	„ South Japan.
„ Harrisburg.	„ Spokane.*
„ Huron.	„ Swansea.*
„ Kensington.	„ Truro.
„ Kingston-upon-Thames.	„ Utah.
„ Lahore.*	„ Western New York.
„ Leicester.	„ Worcester.
„ Madras.	

I.

DIVORCE.

The successive Lambeth Conferences have grown more and more emphatic in utterance on the sanctity of marriage as the root of the family life, and the family life as the basis of social order.

The Conference of 1908 finds itself in presence of a sharp contrast. From all parts of the Mission field the fact is borne in upon them that the missionary treats the development of the ideas of sanctity of marriage and family life as the foundation on which he builds the social regeneration of the race. On the other hand, the sanctity of marriage is being violated openly in civilised societies; and there is an avowed determination on the part of persons of extreme opinions to press to the front their advocacy of the complete abolition of the tie of marriage.

The function of the Church in these matters can be stated quite simply. The Church does not make the marriage. The marriage is made by the man and the woman, their consent being duly certified. The function of the Church is threefold: To bear public witness to the fact of the marriage; to pronounce the blessing of Almighty God upon the pair who have of their own accord entered upon the holy estate of matrimony, instituted by God himself; and ever after to guard the sanctity of the marriage bond so long as they both shall live.

It is impossible to note with other than the greatest pain and the gravest condemnation the ease with which in these modern times divorces are obtained, and the frequency of the cases in which the husband and the wife are in collusion in the appeal to the courts of law.

So far as alleged reasons for divorce are concerned, the Committee unhesitatingly declare that in their judgment there is at most but one cause for which a marriage rightly performed and also consummated ought ever to be broken by a court of law. That cause is, to employ without discussion the phrase of a former Conference, "fornication or adultery." In some States of the United States of America the causes for which divorce is allowed are so numerous and so frivolous, that a rising wave of opposition has been called into existence. The steady pressure of the cleanest public opinion in favour of a diminution in the number of causes is being applied to the legislatures, already with no inconsiderable success. We would counsel our brethren there, and wheresoever in the world there is such necessity, never to rest until they have purified the law of divorce by the excision of all causes save the one.

For the formation of a clean public opinion, and for its practical outcome in the refusal to be in social relations with adulterers

and adulteresses, the Committee would most earnestly appeal to clean-living women in all the many ranks and grades of life. Pure women are the great human power for good in this cause, and not in this cause only. They can apply a punishment which will soon prove to be remedial in its effect; they can refuse to have social relations with adulteress or adulterer. If they will be brave in this vital matter, the Committee are clearly of opinion that the flood of evil can be stemmed and turned.

It is well known that there is a difference of opinion on the question whether the really (or technically) innocent person should be allowed to marry in church with the Church's Service. It appears to a majority of the Committee that the objection to saying the solemn words over a person whose wedlock man has sundered, "Those whom God hath joined together let not man put asunder," is very great. It is a grievous misfortune that in so many cases the really innocent person does not exist. The suggestion that the guilty person might be allowed to marry in church, the Committee unanimously condemn.

II.

PROHIBITED DEGREES.

In modern times matrimony has passed in most countries from the legislative and judicial control of the Church to that of the State.

But the Church's duty of guarding and enforcing morality, and the close correlation between marriage questions and moral questions, make it impossible for the Church to abdicate responsibility for the marriage law, or rather for the principles regarding marriage which are to guide members of the Church.

The right to define the degrees within which marriage is prohibited, formerly exercised by the Church alone, is nowadays claimed and exercised by the State. This is pre-eminently the case in the United States, where the Church has no list of prohibited degrees, these being left to be dealt with by each State.

In the Church of England the Table of Prohibited Degrees (compiled by Archbishop Parker) is derived from the pre-Reformation Canon Law, which binds clergy and laity alike, except so far as it is overridden by Statutes of the Realm. The law embodied in the Table is based upon earlier statute law (32 Henry VIII. c. 38), and is incorporated in Canon 99 of 1603, which binds the clergy, but does not *proprio vigore* (in law as distinct from conscience) bind the laity. The Table comprises a part only of the list of degrees prohibited by the older Canon Law the rest (including, e.g. the prohibition of the marriage of first cousins) being abrogated by statute.

In Ireland, Scotland, and most of the Colonial churches this reformed table has been expressly adopted by local canons.

The Act of the Imperial Parliament of 1907 has legalised marriage with a deceased wife's sister, and accordingly, so far as concerns this one prohibited degree, the Canon (99) above mentioned is now no longer in correspondence with statute law.

In many of the Colonies, not only does a similar discrepancy exist, but, in other degrees also, unions forbidden by the canons of the Church are allowed by the laws of the State.

Any such discrepancy raises a twofold question: (1) Is the marriage in question, though permitted by the law of the land, prohibited by divine law? and (2) (if the foregoing question be answered in the negative) may not the Church, nevertheless, rightly enforce, in the case of its own members, its own prohibitions; and is it not bound, until it has repealed them by its own act, to enforce them? If the latter question is answered in the affirmative, the further question arises, How is this to be done?

Your Committee take it as beyond dispute that there are degrees, such as those in the direct line of ascent or descent, within which marriage is prohibited by the law of God (as read in Holy Scripture and in the immemorial instincts of civilised mankind), so that the Church has no power to modify or to dispense from such prohibitions.

Applying what has been said to the particular prohibition recently removed from the English Statute-book, the opinion is held by some of your Committee that this is a prohibition of divine and immutable obligation. Your Committee recognise that this opinion has influenced ecclesiastical action, and that the prohibition of marriage with a deceased wife's sister has had a salutary effect as an outwork in protecting the divine law from encroachments, and thus upholding the sanctity of marriage, so seriously menaced by much hasty and ill-advised legislation in many countries.

There are many who, while they no longer maintain the divine and immutable character of this prohibition, yet feel very strongly the obligation of enforcing the unrepealed law of the Church, and, as regards England, reject the contention that the canon, in this respect, is constructively repealed by the Act of 1907. The terms of the Act (which give the clergy the right to refuse to celebrate such marriages or to allow their celebration in their churches, and explicitly leave them subject to any ecclesiastical censures to which they might have been subject had the Act not been passed) may fairly be said to lend countenance to this latter view.

At the same time, it must be allowed that as a matter of legal

obligation the unrepealed prohibition now, strictly speaking, binds the clergy only.

The case of the Churches of Ireland, Scotland, and the Colonies, is different.

In any case, we are of opinion that marriage with a deceased wife's sister, where permitted by the law of the land, and at the same time prohibited by the canons of the Church, is to be regarded, not as a non-marital union, but as marriage ecclesiastically irregular while not constituting the parties "open and notorious evil livers." This is especially the case in countries such as Japan and India, where marriage with a deceased wife's sister is not only permitted, but is in many cases a matter of customary obligation.

In conclusion, we have to place upon record our opinion that it is within the competence of a local Church to make its own conditions with regard to prohibited degrees, so that they be not repugnant to the law of God. But we earnestly invite all Churches to unite in withstanding the prevailing flood of laxity of practice and thought in all matters affecting marriage. To do so with real effect our rebuke must be firm and strong; but strong it cannot be unless it is also measured.

III.

RESTRICTION ON POPULATION.

We have to report on the question of the Artificial Restriction of Population. In every Western country there has been a decline in the birth-rate; but this decline has been most marked among the English-speaking people, once the most fertile of races. Thus comparing the birth-rate of 1894-8 with that of 1874-8, the decrease in Norway was 4 per cent., in France 14 per cent., in the United Kingdom 15 per cent., or if we exclude Scotland and Ireland, the decrease in England and Wales was 17 per cent. England and Wales, therefore, have suffered a greater proportionate decline than any other European country. The Colonies of Great Britain follow the steps of the mother-country. Mr. Coghlan, the Statistician-General of Australia, reckons that marriage fertility, which in 1886 was represented by 339, had fallen in 1901 to 235. In New Zealand the birth-rate fell from 37.32 in 1882 to 25.6 in 1900; so great was the fall that it was said that there were not children enough to fill the schools. There has been a slight increase since 1900; the rate in 1906 was 27.08. With the exception of the French population, the birth-rate in Canada exhibits a similar serious decline. In the United States the decline in the birth-rate is declared by Dr. J. S. Billings to be greater than in any other country. It is important to notice

that the decline appears to be chiefly among the old English-speaking stocks. In the city of Providence, for example, where vital statistics are favourable, two-thirds of the families belong to the native stock and one-third to foreign stocks; but of the children born two-thirds belong to the foreign stocks and only one-third to the native stock.

Causes.

Many causes have been alleged for this decline in the birth-rate; some of these, such as the tendency to marry at a later age than formerly, have no doubt influenced the birth-rate; but it is admitted beyond all power of dispute that it is largely due to the loss of the sense of responsibility to God for the fruits of marriage resulting in deliberate avoidance or prevention of child-bearing. "Preventive abortion has taken the place of direct abortion, and is daily growing more frequent in England and America." Medical men are constantly consulted by those who desire to avoid the burden of a family; the old reserve of modesty has largely disappeared; the medical evidence given before the New South Wales Commission showed that not only was restriction practised, but that the habit of it was regarded without shame or abhorrence; the Malthusian Society openly advocates the practice; newspapers contain advertisements in which appliances for the purpose are offered for sale, and in which experts seek public patronage by announcing the number of their successes in this malpractice.

Resultant Evils.

The moral evil of this habit claims our first attention. We are glad to notice that the New South Wales Commission commented on "the grave immorality of deliberately preventing conception." The habit, in the view of the Commission, tended to "undermine the morality of the people, to loosen the bonds of religion, and to obliterate the influence of those higher sentiments and sanctions for conduct with which the development of high national character has ever been associated." Abstention from marriage is within a man's moral right; self-restraint in marriage is within his right; but to marry with the deliberate intention of defeating one of the chief ends of marriage is to deprave the ideal of marriage.

The verdict of Nature appears to endorse the moral instinct which condemns these practices, for there is good reason to believe that the use of artificial methods of prevention is associated with serious local ailments. In the view of many eminent physiologists the ill-effects of the habit resemble those of self-abuse, and nervous enfeeblement follows. The mental and moral vigour may become

impaired, and the question has been asked whether the increase of insanity may not be closely connected with these habits of restriction.

Some Popular Mistakes.

We frankly recognise that there are cases in which the habit of restriction is due to the natural wish to spare the wife from suffering; but it is open to doubt whether the practice of prevention does not entail far more suffering than can arise from allowing Nature to take her course. Many doctors concur in the view of a well-known writer on this subject, who says that in one day more misery and suffering arise from the abuse of the married state than could be found in a month from uncomplicated child-bearing.

We are ready to admit that parental love of children already born may be pleaded against the burden of an enlarged family; but without dwelling upon the opportunities of unconscious education which belong to large families, we venture to protest very earnestly against the foolishness of the love which seeks to save children from the necessity of personal exertion and is ambitious to start them in life with the same resources which have been won by their parents through industry and self-denial. It is a mistaken kindness to attempt to protect the young from the wholesome discipline of life.

The Prevalence and Dangers of the Habit.

We must dismiss from our minds the belief that restriction is due to the pressure of necessity; the evidence which we have had before us convinces us that the practice prevails more among the well-to-do than among the poor. The inducing motive is not foresight under the stress of poverty; it is rather to be found in what the French writers call social capillarity, but which we prefer to call social ambition; it arises from the wish to escape burdens which might lessen social prestige or limit the opportunities of pleasure; it is a symptom of the spirit which shirks responsibility and resents self-denial, and which results in the weakening of character.

When we realise the widely spreading influence of this spirit and the disastrous results of this habit, we cannot wonder that grave apprehensions begin to prevail among thoughtful people. In France, a Parliamentary Commission was appointed in 1901 to consider the matter. In Canada the alarm has led to a solemn pronouncement on the part of the Bishops, warning against that "godless spirit which seeks to regulate at will the results of marriage, and largely to banish childhood from the home."

The dangers of the practice are to us sadly and clearly evident. There is the danger of the loosening of home ties, for, to use the language of the Pastoral Letter of the Australian Bishops, this habit, which degrades the holy estate of matrimony, "is a fruitful source of discontent, unfaithfulness, and divorce." There is the danger of physical ills, and there is the worse danger of character enfeeblement—and character is, far beyond riches, the best asset of nations. There is the danger of deterioration whenever the race is recruited from the inferior and not from the superior stocks. There is the world-danger that the great English-speaking peoples, diminished in number and weakened in moral force, should commit the crowning infamy of race-suicide, and so fail to fulfil that high destiny to which in the Providence of God they have been manifestly called.

The Committee, moved by these considerations, desire to recommend that wherever possible legislation should be promoted to secure—(a) The prohibition of so-called Neo-Malthusian appliances, and of patent drugs, and corrupting advertisements. (b) The prosecution of all who publicly and professionally assist preventive methods. (c) A proper and efficient standard and status of those who practise midwifery. (d) The national recognition of the dignity of motherhood, evinced by the provision of adequate care, protection, and assistance for women before and after childbirth.

(Signed) G. F. BRISTOL,

Chairman.

APPENDIX A.

DIVORCE AND PROHIBITED DEGREES.

An inquiry has been made as to the existence and nature of Canons of Churches respecting Divorce and Marriage within prohibited degrees. The following have been supplied to the Committee from authoritative sources:—

1. THE EPISCOPAL CHURCH IN SCOTLAND (Canons as amended in 1890).

Canon 41.—Of Holy Matrimony.

1. No Clergyman of this Church shall solemnise Matrimony until he has been satisfied that the civil law of Scotland relating to the publication of intention to contract a regular marriage has been duly complied with.

2. No Clergyman shall perform the Marriage Service for persons who are within the prohibited degrees. (Appendix No. xxv.) [This refers to Abp. Parker's Table.]

3. Clergymen shall in all ordinary cases require marriages to be solemnised in church, and in the Solemnisation of Holy Matrimony they shall comply with the rubrical directions of the Book of Common Prayer so far as the circumstances of this Church will permit; but they may omit at their discretion a part of the prefatory and the concluding address.

[There is no reference in this Code to Divorce.]

2. THE CHURCH OF IRELAND.

Canon 11.

No clergyman shall solemnise marriages between parties who are within the degrees expressed in the Table already set forth, or in such as may be hereafter set forth by the authority of the Church.

[On April 28th, 1908, a Resolution from the House of Bishops was communicated to the General Synod of the Church of Ireland to the effect that the Clergy of the Church of Ireland were still bound by Canon 11, and therefore not at liberty to solemnise the marriage of a man with his deceased wife's sister.]

3. THE CHURCH IN THE UNITED STATES OF AMERICA.

Canon 38.

SECTION III.—No minister knowingly, after due inquiry, shall solemnise the marriage of any person who has been or is the husband or the wife of any other person then living from whom he or she has been divorced for any cause arising after marriage. But this Canon shall not be held to apply to the innocent party in a divorce for adultery; PROVIDED, that before the application for such remarriage a period of not less than one year shall have elapsed after the granting of such divorce; and that satisfactory evidence touching the facts in the case, including a copy of the Court's decree and record, if practicable, with proof that the defendant was personally served or appeared in the action, be laid before the Ecclesiastical Authority, and such Ecclesiastical Authority, having taken legal advice thereon, shall have declared in writing that in his judgment the case of the applicant conforms to the requirements of the Canon; and PROVIDED, further, that it shall be within the discretion of any minister to decline to solemnise any marriage.

SECTION IV.—If any minister of this Church shall have reasonable cause to doubt whether a person desirous of being admitted to Holy Baptism, or to Confirmation, or to the Holy Communion, has been married otherwise than as the Word of God and discipline

of this Church allow, such minister, before receiving such person to these ordinances, shall refer the case to the Bishop for his godly judgment thereupon; PROVIDED, however, that no minister shall in any case refuse these ordinances to a penitent person in imminent danger of death.

4. THE CHURCH OF ENGLAND IN CANADA.

Canon 3.—Forbidden Degrees.

1. The Table of Degrees prohibiting certain marriages set forth by authority in the year of our Lord 1563, and usually annexed to or included in the Book of Common Prayer, is hereby adopted by the General Synod.

2. No clergyman within the jurisdiction of the said Synod shall knowingly solemnise a marriage within the degrees prohibited by such Table.

Canon 5.—Marriage and Divorce.

No clergyman within the jurisdiction of the Church of England in Canada shall solemnise a marriage between persons either of whom shall have been divorced from one who is living at the time.

5. THE CHURCH OF THE PROVINCE OF SOUTH AFRICA.

Canon 28.—Of Holy Matrimony.

1. No clergyman shall join in matrimony persons either of whom, not having been admitted as a catechumen, is an unbaptized person, or who are within the forbidden degrees as set forth in the Table of Kindred and Affinity annexed to the Book of Common Prayer.

2. The Synod hereby declares its adherence to the doctrine and discipline of the Church of England concerning marriage and divorce.

Resolution XI. of the Provincial Synod of 1891.—Church Discipline.

This Synod resolves that no clergyman ought to admit to Holy Communion any person who has been united within the prohibited degrees, so long as the parties are living together as man and wife; or either of two persons so living together one of whom is either a person divorced from a former spouse on a ground other than that of adultery, or the guilty party in the case of

divorce on the ground of adultery, so long as the former spouse in either case is still living: PROVIDED, however, that nothing in this Resolution is to be construed as releasing any clergyman from acting on the directions contained in the third rubric preceding the Office of the Holy Communion.

Resolution passed by the Episcopal Synod.—Marriage with Deceased Wife's Sister.

1892. VI. In consequence of the recent act of the Legislature of the Cape Colony legalising marriage with a deceased wife's sister, the Bishops of the Province deem it necessary to remind the clergy and faithful laity that the law of Christ and His Church, as received by the Church of England and of this Province, must nevertheless be maintained in its integrity, and accordingly that no clergyman is justified in uniting together in holy matrimony persons so related, nor in admitting to Holy Communion persons so related who have been united in accordance with the civil law, so long as they live together as man and wife.

The Committee have received information from the West Indies, Australia, New Zealand, and Japan, but have not ascertained that those Churches have made Canons on the above-named subjects.

APPENDIX B.

RESTRICTION ON POPULATION.

1. *Fall in Birth-rate.*

The fall in the birth-rate in England and Wales is shown by noting that the birth-rate in 1876 was 36·3 per 1,000; in 1898 it was 29·4; and in the last quarter of 1904 it was 26·8.

In estimating the national loss arising from a lowered birth-rate, it is needful to remember that the death-rate has declined also; the lessening therefore of the birth-rate does not mean a corresponding loss of actual population, but it does probably mean a lessening of national power, for the decline in the death-rate means a larger proportion of old people than formerly; a dwindling death-rate means a lengthening of life, and a lengthening of life means a larger proportion of the aged. This may be exemplified by one single fact. In England and Wales in 1871 there were 1,063,923 persons between 60 and 70 years old; in 1901 there were 1,520,346, or nearly half as many again. With this we ought to compare the shortage of children. In 1881 there were 9,488,591 children under 15 years of age, or 36·5 of the whole population; in 1901 there were 10,545,744, or 32·3 of the popu-

lation. If the proportion of 1881 had been maintained there would have been 1,192,000 more children. Broadly speaking, the loss of young people is more than a million, the increase of old people is about half a million. Instead of the young we have the old.

It must, further, be remembered that emigration has declined; the number of emigrants in 1891-1901 was less than those in the previous decade by 500,000.

The loss of children in the American continent may be illustrated by the following figures. Under normal conditions the children under five years of age ought to be 12·70 per cent. of the population. The actual figures are as follows:—

	1880.	1890.
United States	13·4	11·9
	1871.	1901.
Canada	14·63	12·08
Australia and New Zealand, average...	16·10	11·61

The decline in Australia and New Zealand is greater than in any European country: the number of births per 1,000 women between 15 and 45 years of age fell 17·7 per cent. in England and Wales between 1880-2 and 1900-2, and in no European country was the fall as much as 20 per cent.; but the lowest fall in Australia and New Zealand was 23·2 per cent. and in New South Wales the fall was 30·6 per cent., while in the Australian Colonies and New Zealand it was 25·73 (New Zealand Official Year Book, p. 437). In New Zealand the number of children under 5 years was as follows:—

1906	11·47 per cent.
1901	11·15 ,,

In 1891 there were fewer children under 5 years by 3,624 than in 1886.

Thus there have recently been better returns. . . . On the other hand, the fertility is less, for the births per marriage are as follows:—

1887-1896	4·67 per cent.
1897-1906	3·38 ,,

The increase of population in Canada for three decades is:—

1871-1880	839,000
1881-1890	508,000
1891-1900	506,000

2. *Practice of Prevention.*

The effect of the practice may be judged from the following statement. Mr. Weston, in a paper read before the Statistical Society (September, 1902), calculated that in London alone the reduction in births due to restriction by artificial means amounted to 500 a week. The following figures appear to throw light on the question. In England and Wales the proportion of births to every 1,000 women of child-bearing age was as follows:—

1870-2	...	...	...	...	...	153·7
1900-2	...	...	...	...	...	114·8
1903	...	...	...	...	...	113·8

i.e. a decline of 25·31 per cent. in thirty years, which rose to 26 per cent. in 1903. The words quoted in the Report are those of M. Lunier.

3. *Physical Results.*

Dr. L. Bergeret ("Des Fraudes," &c.), who examined a large number of cases, including fibrous tumours, ovarian diseases, uterine cancer, &c., says that of the cases entrusted to him more than three-fourths coincided with practices of restriction, and most frequently they could justly be attributed to them. Drs. Richard and Devay are cited by him as agreeing generally in his conclusion. Professor Taylor, of Birmingham, declares himself "convinced, after many years of observation, that both sudden danger and chronic disease may be produced by the methods of prevention very generally employed." On the subject of injury to nerve power he is quite explicit: "None the less real and far more common is that chronic impairment of the nervous system which frequently follows the use of any preventive measures" (Presidential Address before British Gynaecological Society, 1904, pp. 12 and 13). He compares the effects to those of self-abuse. That neurasthenia follows self-abuse is admitted by Rohleder, Krafft-Ebing, Freud, and Gattel. See Dr. Havelock Ellis, "Studies in the Evolution of Sex," vol. ii., p. 213.

4. *Popular Mistakes.*

The opinion alluded to is that of Dr. Thos. Addis Emmet (formerly President of the American Gynaecological Society) in his work, "The Principles and Practice of Gynaecology," p. 24. Dr. L. Bergeret ("Des Fraudes," p. 21) says: "The mother who has borne eight or ten children will seem young by the side of the woman who has only sacrificed some years to the insane extravagances of luxury."

"The tenderness, &c., of parents," writes M. Leroy Beaulieu, "has the effect of depriving male children of any spirit of boldness and enterprise, and of any power of endurance. From this especially France is suffering in the present day."

5. *The Habit more General among the Well-to-do than among the Poor.*

De Beaumont, in his "*Dépopulation de la France*," states that the well-to-do classes who could bring up children under the best conditions have few children, and often even none. He quotes Diderot's saying, "*Rien ne peuple comme les gueux : un enfant de plus n'est rien pour eux, la charité publique les nourrit.*" Professor Marshall, "*Principles*," &c., vol. i., p. 252, wrote: "In France for a long time, recently in America, and to a less extent in England, there has been a tendency for the abler and more intelligent part of the working-class population to avoid having large families; and this," he added, "is a source of great danger."

6. *The Probable Influence of the Habit on Divorce.*

In Civil Judicial Statistics of England and Wales (Part II) for 1906 (published April, 1908 and edited by Sir John Macdonell), on page 35, is a table from which the following is an extract:—

Out of all the divorces in the ten years ending 1906—

- (1) 3,463 were of couples with *no* child, or 39·44 per cent.
- (2) 2,104 were of couples with *only one* child, or 23·96 per cent.
- (3) 1,407 were of couples with *only two* children, or 16·02 per cent.
- (4) 1,616 were of couples with *two up to six* children, or 18·41 per cent.
- (5) 178 were of couples with *over six* children, or 2·03 per cent.

It is to be noticed that nearly 40 per cent. of the divorces were of couples *without any children*.

It is a pity that the statistics are not graduated between two and six children. But it is evident that much fewer divorces take place than in the case of couples with two children, since couples with three, four, five, and six children only amount to 18·41 per cent. altogether.

The statistics show that 79·52, or nearly 80 per cent., of all the divorces take place between couples with two children and under.

Finally the statistics show that the statement that presence of children operates against divorce is abundantly verified.

No. 9.

Report of the Committee¹ appointed to Consider and Report upon the Subject of the Moral Witness of the Church in Relation to—(a) The Democratic Ideal; (b) Social and Economic Questions.

Eighty years ago De Tocqueville described Democracy as a great tidal-wave sweeping over Europe, and likened it in its overwhelming force and the certainty of its onward movement to one of those great geological changes which have taken place on the surface of the earth. Certainly there is no sign as yet of any ebb in that wave, but it is flowing more evidently in the direction of social reconstruction. The representative democracy of modern times that has arisen, with its new ideals and aspirations; the new prominence given to the wage-earners; the growing sense of dissatisfaction with things as they are; the claim, increasing in intensity, for justice in the distribution of the proceeds of industry—all these forces combine to bring the social problem to the front.

Further, this great problem is universal. It calls for solution in rural districts no less than in great centres of population. It belongs increasingly to every country.

It is the privilege of the Church to welcome this movement as one of the great developments of human history, which have behind them the authority of God. It follows that it is the mission of the Church to help to keep the spirit of democracy true to the divine purpose. Its aim, therefore, will be to assert a claim, and to recognise an obligation.

¹ Names of the Members of the Committee:—

Bishop of Bendigo.	Bishop of Newark.
.. Birmingham.	.. Newcastle, N.S.W.*
.. Bombay.	.. North Dakota.
.. Chicago.*	.. North Queensland.
.. Connecticut.	.. Perth.
.. Derry.	.. Riverina.
.. Down.*	.. Sheffield.
.. Glasgow.*	.. Southwell (<i>Secretary</i>).
.. Hereford.*	.. Stepney.
.. Islington.	.. Truro.
.. Kensington.	.. Tuam.
.. Lichfield (<i>Chairman</i>).	Bishop Tugwell.
.. Michigan.*	Bishop of Utah.
.. Michigan City	

The Claim.—That the whole sphere of human life, material as well as spiritual, must be consecrated to the highest purpose; that every human aspiration, that every natural human desire, is meant to find its legitimate satisfaction, while all human wills and activities must be brought under the sway of Christian law.

The Obligation.—That is it the duty of the Church to apply the truths and principles of Christianity, especially the fundamental truths of the Fatherhood of God, and the Brotherhood of Man, to the solution of social and economic difficulties, to awaken and educate the social conscience, to further its expression in legislation (while preserving its own independence of political party), and to strive, above all, to present Christ before men as a Living Lord and King in the realm of common life.

An attitude of aloofness on the part of the Church, or timidity in facing its obligation, can only mean a serious failure in its work and a hindrance to its influence, and must tend to strengthen the feeling amongst the wage-earners that the Church is the ally of the comfortable rather than of the poor, and that it identifies itself with the interests of wealth and property; with the result that the people become indifferent to the Church, distrustful of its interest in their lives, and persuaded that it is out of sympathy with their hopes and aims.

The question inevitably arises, Why does the Church fail to win the sympathy and regard of those who seek an ideal so largely in accord with the LORD's own principles, since it is plainly wrong to suppose that this democratic movement is in itself atheistic, or anti-Christian?

The first answer, it must with shame be confessed, will be found in the fact that the new democracy in its search for brotherhood is confronted by the innumerable divisions of Christians and the ceaseless competitions of rival organisations, and finds that in our modern Church life there is little of the practical spirit of brotherhood, with the result that it not only holds aloof from the Church, but is also apt to leave organised religion wholly on one side.

Secondly, the actual system of Church government is too often autocratic, and this of necessity is alien to that desire and capacity for self-government which distinguishes the new democracy.

On the other hand, the new democracy, in spite of its ideal, has its horizon sadly limited. Material happiness is largely its aim, and, though its desire is brotherhood, it appeals too often to individual selfishness or to class interests. Moreover, it can hardly be denied that the movement is characterised by a quite inadequate perception of the need for the redemption of the individual man from the power of sin as a condition essential to social regeneration. It thus fails to value and to feel the need of that which the Church can supply—a spiritual vision, the opening out of the forces of redemption, contact with the Most Holy.

(1) First, then, the Church must make a fresh effort to show to the world the realisation of brotherhood in Christ. The principle of brotherhood was emphasised in the Report of the Committee on Industrial Problems, presented to the Lambeth Conference of 1897, and a suggestion was made that "wherever possible there should be formed, as a part of local Church organisation, Committees consisting chiefly of laymen whose work should be to study social and industrial problems from the Christian point of view, and to assist in creating and strengthening an enlightened public opinion in regard to such problems, and in promoting a more active spirit of social service as a part of Christian duty."¹ This suggestion has been very imperfectly acted upon. What is now needed is not only Diocesan Committees of Social Service, but smaller groups of Christian men and women in every place determined to make it their aim to bring the sense of justice and righteousness, which is common to Christianity and to democracy, to bear upon the matters of everyday life in trade, in society, and wherever their influence extends; who will give serious study to social problems and make the best of their opportunities of training in social service; who will then be qualified to take their place on public administrative bodies, both local and national; who will protest both by word and example, both in public and in private, against anything that is immoral or unjust; who will call into action any legislative machinery which already exists for the public welfare, and stir up public opinion on behalf of the removal of wrong wherever it may be found, thus making an earnest endeavour to share in the transforming work of Christianity "for their brethren and companions' sake."

In other words the Church must concentrate its resources on re-creating, inspiring, and using its own Demos, making of it a truly elect people, a laity (*λαός*), an instructed and disciplined "people of God." But this Church "laity" is to be raised up for service to the whole nation and to the world, and not for merely denominational interests; men of all classes of society united as comrades to fight the battle of the Lord against sin, the world, and the devil by virtue of their baptism.

This will lead on to a more general revelation of brotherhood in the Church itself, without which it is hopeless to expect to be able to win the confidence of the people.

On matters of public morality and social reform Christians of various denominations can and do co-operate, and it is therefore hoped that in this way also the common service of men will increasingly draw together those who are otherwise grievously divided.

(2) It is of the greatest importance that in the religious teaching of the Church a prominent place should be given to those practical principles of morality which are already recognised by the people

¹ See above, p. 268.

as true—*e.g.*, brotherhood, justice, including justice to other races than our own, honesty, purity, peaceableness, self-education, cleanliness, and care of health; and that there should be put plainly before the rich and leisured classes the sin of idleness, the responsibility of property, the paramount duty of public service, the incompatibility of selfish luxury with professing Christianity, and the duty of substituting justice and sympathy and brotherly effort for a condescending and thoughtless benevolence. At the same time it is important that all moral teaching, given in the name of Christ, should, like the teaching of the New Testament, be recognised as impartial in its bearing on the different classes of society.

(3) But a further, and in many ways more exacting, step must be taken by the Church. It should make more of the democratic principle which truly belongs to the system and tradition of the Church. It cannot be denied that at present in many quarters the administration of the Church is autocratic rather than democratic. This requires to be corrected. In teaching there must be more emphasis on brotherhood, and in practice less autocracy. Our representative institutions in the Church should everywhere be made realities. There should be less of the one-man rule. This means self-sacrifice on the part of the laity in the service of others; it means also that the parish priest will go among the people as the minister, as he that serveth, giving up all idea of exercising lordship over them.

(4) It is of the greatest importance, therefore, from this point of view that the Church of Christ, if it is to win the confidence of the democracy, should show its readiness to set its own house in order; to model its own system of government on a sound, representative, and democratic basis; to restore the ministry of the laity to its legitimate place and power in Church government and discipline; to exhibit such business capabilities in the administration of Church finance as shall at least provide adequate stipends and pensions for its clergy, reapportion and readjust where necessary existing resources for this purpose, furnish sufficient funds for the upkeep of Church fabrics and for the organisation of the charitable and philanthropic institutions of the Church; and, above all, to make impossible the abuses too often connected with Church patronage.

(5) And because the people deeply need what the Church alone can give, no sacrifice on the part of the Church is too great in giving it. For though the mass of wage-earners who form so large a part of the new democracy may have great strength of character due to a long struggle for existence, and wonderful depths of sympathy due to close and personal touch with sorrow and suffering, and though amongst them and their leaders are many

whose lives are inspired by the spirit of Christ, yet in the movement generally spiritual force is lacking. People need something more than material good. They need a Heavenly Vision. It is the mission of the Church to show men this Vision by preaching to them the ever-present Kingdom of God—a kingdom the notes of which, both here and hereafter, are “righteousness, and peace, and joy in the Holy Ghost.”

(Signed) AUGUSTUS LICHFIELD,

Chairman.

APPENDIX.

The Committee desire to draw attention to the Report No. 412¹ of the Convocation of Canterbury on the “Moral Witness of the Church on Economic Subjects,” and reprints the following extract:—

“What is needed is that the Church should teach the individual his duty to his neighbour more completely, and with more reference to actual conditions. We have heard too much of the *rights* of property. We have heard enough of the *duties* of property towards the Church in its narrower sense. But we have heard too little (from the authorised Christian teacher) of the fundamental Christian principles in respect of ‘getting’ and ‘spending.’

“The duty of the Christian as an individual may be considered in three ways: he may be regarded (1) as a worker, (2) as a capitalist and employer, and (3) as a consumer.

“(1) The Church should declare that the first duty of the Christian, whatever may be his circumstances, is that of work; for every man according to his ability must contribute by his service to the common well-being. Idleness, whether it is that of the rich or the poor man, is an offence against God and man. And by work we ought to mean the sincere application of all the man’s faculties to his business ‘in that state of life unto which it shall please God to call him.’ The shirker and the trifler in any class of society are men who have failed to recognise the claim of God upon them.

“(2) The Church should teach that the Christian who is an owner of property must recognise that, whether he has inherited

¹ Sold at the National Society’s Depository, Westminster; and by the S.P.C.K., Northumberland Avenue, price 2d.

or acquired it, he holds it as a sacred trust. He has indeed, for good or evil, as society is now organised, legal authority, within certain limits, over the manner in which it is used; but before God his authority is that of a trustee for society, not of an absolute owner.

“And especially the owner of property as an employer must remember that he is responsible for the conditions under which his business is carried on. The Christian Church, which holds that the individual life is sacred, must teach that it is intolerable to it that any part of our industry should be organised upon the foundation of the misery and want of the labourer. The fundamental Christian principle of the remuneration of labour is that the first charge upon any industry must be the proper maintenance of the labourer—an idea which it has been sought to express in popular language by the phrase ‘the living wage.’

“The Church should also urge upon its members the moral, as distinct from the legal, obligation of providing and making efficient whatever in the way of apparatus or arrangements is necessary to safeguard the life and health of the worker.

“(3) The Church should teach the moral responsibility of the consumer; that is, that no Christian has the right to demand commodities at a price which he knows, or can ascertain, to be incompatible with the adequate remuneration of the workers and proper conditions of industry; or, again, by deferring payment, to render it more difficult to secure these objects.

“But in carrying out such ideas of a man’s duty the individual by himself is no doubt hampered in a thousand ways. The single employer or capitalist is often almost as powerless to alter the system of which he is a part as is a labourer. When ‘the system’ makes it necessary for him to do what his conscience condemns, he can of course, with whatever difficulty, refuse to do it, and suffer the financial loss or ruin involved. We have almost dropped out of our current Christian teaching the idea that a Christian may be called upon to make any great financial or other sacrifice for conscience’ sake. But it is doubtful whether any more effective instrument of reform in our industrial or financial system could be found than the multiplication of such protests of the individual conscience against wrong, which at present are made but rarely. We believe that nothing would so effectually stir the common conscience as such examples of splendid renunciation.

“IV. *The Duty of the Christian as Citizen.*—But undoubtedly, as we have said, the individual by his private action is able to do little to alter what is amiss. The law must help—that is the expressed will and power of the whole community—and all serious students of society are at the present time ready to recognise this. Hardly anyone could be found to advocate a return to the *laissez*

faire policy of the days preceding the Factory Acts. Here, then, we touch a new department of duty. The individual Christian is also a citizen. As a citizen he must inform himself on economic matters and take his share in public service."

••• For books of reference see the lists published by the Christian Social Union and by the Social Service Union of the Presbyterian Church of England.

No. 10.

Report of the Committee¹ appointed to Consider and Report upon the Subject of Organisation within the Anglican Communion—(a) A Central Consultative Body; (b) A Tribunal of Reference; (c) The Relations of Primates and Metropolitans in the Colonies and Elsewhere to the See of Canterbury; (d) The Limitations of the Authority of a Diocesan Bishop.

The remarkable expansion of the Anglican Communion during the latter half of the nineteenth century has been accompanied by an equally remarkable development of provincial organisation. In addition to the ancient jurisdictions of Canterbury, York, Armagh, and Dublin, there are now new provinces, with varying forms of

¹ Names of the Members of the Committee :—

Bishop of Albany.	Bishop of Montreal.
" Barbados.	" Moray and Ross.
Bishop Baynes.	" Natal
Bishop of Brechin (Primus).	Bishop of North Queensland
Archbishop of Brisbane.	(Secretary).
Bishop of Bristol.	Bishop of Oregon.
" Croydon.	" Ottawa.
" Dorking.	" Qu'Appelle.
" Down.	" St. Asaph.*
" Exeter (Chairman).	" Salisbury.
" Gibraltar.	" Southampton.
" Gloucester.*	Archbishop of Sydney.
" Grafton and Armidale.	Bishop of Texas.
" Ipswich.	Archbishop of Toronto.
" Los Angeles.*	Bishop of Wellington.
Archbishop of Melbourne.*	Archbishop of the West Indies.

organisation and jurisdiction, centred around the metropolitan sees of Calcutta, Toronto, Cape Town, Rupertsland, Sydney, Melbourne, and Brisbane, or having as metropolitans, for the time being, the Bishops of Dunedin and Jamaica. The Episcopal Church in Scotland is organised with a Primus; and the Protestant Episcopal Church in the United States of America with a Presiding Bishop. The Church of Japan is also organised as a national church. Not only have such new provinces been formed, but, in the case of Canada, two Provincial Synods and four independent Dioceses have been subordinated to a General Synod of the whole Dominion; while in Australia, where the General Synod preceded provincial organisation, three provinces have been formed, with the near prospect of a fourth being added to their number.

This twofold process of expansion and consolidation in the Anglican Communion points to the necessity for a central consultative body for supplying information and advice. Such a body, to quote the Encyclical letter issued by the Bishops attending the fourth Lambeth Conference in July, 1897, "must win its way to general recognition by the services which it may be able to render to the working of the Church. It can have no other than a moral authority which will be developed out of its action." The same Conference of 1897 formally adopted the following Resolution (No. 5): "It is advisable that a consultative body should be formed to which resort may be had, if desired, by the National Churches, Provinces, and extra Provincial Dioceses of the Anglican Communion either for information or for advice, and that the Archbishop of Canterbury be requested to take such steps as he may think most desirable for the creation of this consultative body."¹

Acting upon the above Resolution, on July 30th, 1898, the Archbishop of Canterbury (Dr. Temple), in a letter to the Bishops of the Anglican Communion, made the following suggestions:—

I. That the Consultative Committee should sit every year at Lambeth in the week after the second Sunday in July, and should consist of: (1) the Archbishop of Canterbury; (2) the Archbishop of York; (3) the Bishop of London; (4) the Bishop of Durham; (5) the Bishop of Winchester; (6) the Archbishop of Armagh; (7) the Primus of Scotland; and of Bishops appointed, one by each, by those of the following churches and separate Dioceses which may think fit to make such appointment: (8) India and Ceylon; (9) Cape Colony; (10) West Indies; (11) Canada; (12) Australia and New Zealand; (13) China and Japan; (14) the Independent Dioceses; (15 and 16) and two by the Church in the United States.

II. (a) The mode of appointing these representative Bishops is

¹ See above, pp. 187 and 199.

left to the churches that appoint. A representative Bishop may be appointed for one year or for any number of years, and need not be a member of the body which appoints him.

(b) For the purpose of electing the Bishop who is to represent the body of independent Bishops, each of those Bishops is at liberty to nominate a Bishop to the Archbishop of Canterbury before the end of January. The list of Bishops so nominated will then be sent to all the independent Bishops, and each of them will, if he thinks fit to vote, send to the Archbishop the name of the one in that list for whom he votes. The largest number of votes will carry the election.

III. Notice should be sent before the end of April of any Bishop appointed by any one of the churches above named.

IV. All matters to be submitted to this consultative body should be sent to the Archbishop of Canterbury before Easter Day.

The Central Consultative Committee subsequently was formed upon the basis of these suggestions. It met for the first time in July, 1901, and has already proved its utility by considering and advising on important questions.

I.

Your Committee feel, however, that the time has come when greater effect can be given to Resolution 5 formally adopted by the Conference of 1897, and quoted above. They recommend, therefore, that the present Central Consultative Committee be reconstructed upon the following representative basis:—

1. The Archbishop of Canterbury shall be a member *ex officio*.

2. The other members shall be elected or nominated upon the following basis of representation: Province of Canterbury 2, Province of York 1, the Church of Ireland 1, the Episcopal Church in Scotland 1, the Protestant Episcopal Church in the United States of America 4, the Church of England in Canada 1, the Church of England in the Dioceses of Australia and Tasmania 1, the Church of the Province of New Zealand 1, the Province of the West Indies 1, the Church of the Province of South Africa 1, the Province of India and Ceylon 1, the Dioceses of China and Corea and the Church of Japan 1, Missionary and other extra-provincial Bishops under the jurisdiction of the Archbishop of Canterbury 1. Total 17.

3. The above list shall be subject to revision at successive Lambeth Conferences.

4. (a) The mode of appointing these representative Bishops shall be left to the churches that appoint. A representative Bishop may be appointed for one year or for any number of years, and need

not be a member of the body which appoints him, but each member shall retain office until his successor has been notified to the Archbishop of Canterbury.

(b) For the purpose of electing the Bishop who is to represent the body of independent Bishops, each of those Bishops shall be at liberty to nominate a Bishop to the Archbishop of Canterbury before the end of January. The list of Bishops so nominated will then be sent to all the independent Bishops, and each of them will, if he thinks fit to vote, send to the Archbishop the name of the one in that list for whom he votes. The largest number of votes shall carry the election.

5. The Central Consultative Committee shall meet at least once a year, and may be specially convened or otherwise consulted in order to deal with any difficulty that may have been presented to them.

6. The Central Consultative Committee shall be prepared to receive consultative communications from any Bishop, but in considering such communications shall carefully regard any limitations upon such references which may be imposed by provincial regulation.

II.

The Lambeth Conference of 1897, having due regard to the character of the whole Anglican Communion, stopped short of the formation of a Tribunal of Reference. From this position your Committee cannot recommend any material advance. To be effective, the jurisdiction of what may be regarded as a final court of appeal for the Anglican Communion would need to be accepted by all parts of the Communion. The exceptional position of the Protestant Episcopal Church in the United States of America precludes any approach to a foreign court. And certain other churches by their present constitution exclude any appeal in ecclesiastical matters to a court outside their own bodies. On the other hand, the Church of the Province of South Africa, acting on their own initiative, have constituted the Central Consultative Committee their ultimate court of appeal in matters connected with "faith or doctrine." In view of these facts your Committee do not advise the formation of a tribunal of reference, but neither do they desire to place an obstacle in the way of any Provinces or Churches which may wish to find outside themselves a court for the final decision of disputes.

III.

In accordance with the spirit of the foregoing portion of this Report, your Committee record their conviction that no supremacy of the See of Canterbury over Primatial or Metropolitan Sees outside England is either practicable or desirable. In stating this

your Committee do not forget the peculiar circumstances which determine the relation of the Metropolitan See of India to the See of Canterbury. The Committee further bear witness to the universal recognition in the Anglican Communion of the ancient precedence of the See of Canterbury. In this connection also they desire to draw attention to Resolutions 9 and 10 of the Lambeth Conference of 1897, which run as follow :—

(9) Where it is intended that any Bishop-elect not under the Metropolitan jurisdiction of the See of Canterbury should be consecrated in England under the Queen's Mandate, it is desirable, if it be possible, that he should not be expected to take an oath of personal obedience to the Archbishop of Canterbury, but rather should before his Consecration make a solemn declaration that he will pay all due honour and deference to the Archbishop of Canterbury, and will respect and maintain the spiritual rights and privileges of the Church of England, and of all churches in communion with her. In this manner the interests of unity would be maintained without any infringement of the local liberties or jurisdiction.

(10) If such Bishop-elect be designated to a See within any Primatial or Provincial Jurisdiction it is desirable that he should at his consecration take the customary Oath of Canonical Obedience to his own Primate or Metropolitan.¹

In the spirit of these Resolutions, your Committee desire to assert the general principle of the autonomy of national churches within the Anglican Communion, believing that national churches will give their best contribution to the life of the Church Universal if allowed to grow up freely in their own soil, and to develop under local conditions.

IV.

With reference to the limitations of authority of Diocesan Bishops, your Committee desire to affirm that the authority of the Diocesan Bishop as the Minister of the Church is not absolute but constitutional, being limited on the one hand by the Canons applicable to Province and Diocese, and on the other hand by the analogy of the ancient principle that he should act after taking counsel with his clergy and his people.

In conclusion, your Committee recommend that the substance of the foregoing Report find expression in the Encyclical letter of the Conference,² and submit resolutions in accordance with their Report.

(Signed) A. EXON :

Chairman.

¹ See above p. 200.

² See above p. 312.

No. 11.

Report of the Committee¹ appointed to Consider and Report upon the Subject of Reunion and Intercommunion—(a) Episcopal Churches; (b) Non-Episcopal Churches; (c) Report of the Committee on the Unitas Fratrum.

PREAMBLE.

- I. THE ORTHODOX EASTERN CHURCH.
 - II. THE SEPARATE CHURCHES OF THE EAST.
 - III. THE LATIN COMMUNION.
 - IV. SEPARATE CHURCHES OF THE WEST.
 - V. THE "UNITAS FRATRUM."
 - VI. THE SCANDINAVIAN CHURCHES.
 - VII. PRESBYTERIAN AND OTHER NON-EPISCOPAL CHURCHES.
- APPENDIX OF EXTRACTS ON THE PRESBYTERIAN DOCTRINE OF ORDINATION.

Your Committee appointed to consider and report upon the subject of Reunion and Intercommunion with Episcopal and Non-episcopal Churches and to review the report of a Committee appointed to consider the position of the *Unitas Fratrum*, have approached their important task as follows:—

They have divided themselves into groups dealing with the different aspects of the subject submitted to their consideration. They have also referred certain special questions to another group selected from their whole membership.

The Report and Resolutions which they now have the honour to present are based upon material furnished by the groups severally, but they represent the judgment of the Committee as a whole.

At the head of their Report they desire to affirm once again

¹ Names of the Members of the Committee:—

Bishop (R. Ellis) of Aberdeen.
 Bishop (W. C. Doane) of Albany.
 Bishop (M. R. Neligan) of Auckland.
 Bishop (G. W. Kennion) of Bath
 and Wells.
 Bishop (C. Gore) of Birmingham.
 Bishop (E. J. Palmer) of Bombay.
 Bishop (W. J. F. Robberds) of
 Brechin (Primus).

Archbishop (St. C. G. A. Donald-
 son) of Brisbane.
 Bishop (F. Goldsmith) of Bunbury.
 Bishop (E. Talbot) of Central
 Pennsylvania.
 Bishop (C. P. Anderson) of Chicago.
 Bishop (C. S. Olmsted) of Colorado.
 Bishop (J. B. Crozier) of Down and
 Connor (*Secretary*).

the principle asserted by the Conference of 1897 (Res. 34), that "the Divine purpose of visible unity among Christians" is "a fact of revelation."¹ Your Committee draw from this principle the inference that in all partial projects of reunion and intercommunion the final attainment of the Divine purpose should be kept in view as our object; and that care should be taken to do what will advance the reunion of the whole of Christendom, and to abstain from doing anything that will retard or prevent it. They have thought it right to propose a resolution to the Conference on this point.² They recognise with thankfulness the manifold signs of an increasing desire for unity among all Christian bodies, and with a deepened sense of the call to co-operate with the manifest leading of the Divine Spirit they venture to request the Conference to renew the Resolution carried in 1897 (Res. 35),³ urging the duty of special intercession for the unity of the Church in accordance with our Lord's own prayer.

Your Committee do not, however, forget that we shall best enter into the Divine purpose by considering what sort of projects

Bishop (H. C. G. Moule) of Durham.

Bishop (A. Robertson) of Exeter.

Bishop (J. A. Richardson) of Fredericton (*Secretary*).

Bishop (W. E. Collins) of Gibraltar.

Bishop (A. E. Campbell) of Glasgow.

Bishop (H. E. Cooper) of Grafton and Armidale.

Bishop (L. H. Roots) of Hankow.

Bishop (D. Williams) of Huron.

Bishop (J. M. Francis) of Indianapolis.

Bishop Coadjutor (A. E. Joseclyne) of Jamaica.

Bishop (G. F. P. Blyth) in Jerusalem.

Bishop (G. A. Lefroy) of Lahore.

Bishop (E. King) of Lincoln.

Bishop (J. H. Johnson) of Los Angeles.

Bishop (G. L. King) of Madagascar.

Bishop (G. M. Williams) of Marquette.

Archbishop (H. L. Clarke) of Melbourne.

Bishop (J. Carmichael) of Montreal.

Bishop (A. J. Maclean) of Moray and Ross.

Bishop (C. O. Mules) of Nelson.

Bishop (N. D. J. Straton) of Newcastle.

Bishop (D. H. Greer) of New York.

Bishop Coadjutor (E. M. Parker) of New Hampshire.

Bishop (C. P. Scott) of North China.

Bishop (C. F. D'Arcy) of Ossory.

Bishop (C. Hamilton) of Ottawa.

Bishop (C. O. L. Riley) of Perth.

Bishop (C. Whitehead) of Pittsburgh.

Archbishop (S. B. Matheson) of Rupert Island.

Bishop (A. G. Edwards) of St. Asaph.

Bishop (J. W. Williams) of St. John's, Kaffraria.

Bishop (J. Wordsworth) of Salisbury (*Chairman*).

Bishop (L. L. Kinsolving) of Southern Brazil.

Bishop (W. C. Gray) of Southern Florida.

Bishop (E. S. Talbot) of Southwark.

Bishop (C. G. Lang) of Stepney (*Secretary*).

Bishop (T. F. Gailor) of Tennessee.

Bishop (C. H. Gill) of Travancore.

Bishop (A. C. A. Hall) of Vermont.

Bishop (T. H. Armstrong) of Wangaratta.

Bishop (W. W. Cassels) of Western China.

Archbishop (E. Nuttall) of the West Indies.

Bishop T. E. Wilkinson.*

Bishop (H. E. Ryle) of Winchester.

¹ See above p. 205.

² See above p. 205.

³ See Resolution 58, p. 331.

are opportune, and what should be deferred. They perceive that the final result may often be hindered by premature advances in one direction, and hastened by mature advances in another. In particular they believe that the most pressing need of the present day is advance in the direction of what is usually in England called Home Reunion. They are of opinion that success in this effort, if animated by spiritual motives and conducted upon Catholic lines, would be the most persuasive evidence of the working of the Holy Spirit of unity amongst us, and would be a most powerful instrument for promoting advances in quite different directions, and not in any way a hindrance to them. Next to this they believe that development of friendly relations already existing with the orthodox and separate Churches of the East, with the Old Catholics, with the Churches of Scandinavia, especially that of Sweden, and with the *Unitas Fratrum*, will be most fruitful of results, and they have prepared resolutions in respect to all of these bodies.¹ The Committee are not unmindful of the fact that there can be no fulfilment of the Divine purpose in any scheme of reunion which does not ultimately include the great Latin Church of the West, with which our history has been so closely associated in the past, and to which we are still bound by many ties of common faith and tradition. But they realise that any advance in this direction is at present barred by difficulties which we have not ourselves created, and which we cannot of ourselves remove.

I.

THE ORTHODOX EASTERN CHURCH.

As regards our relations with the Churches of the Orthodox East, your Committee record with thankfulness the fact that there has been a steady growth of friendly intercourse between the two Communion during the period which has passed since the last Lambeth Conference. It will be enough to mention, in illustration of this fact, the healthy mediating influence of the Anglican bishopric at Jerusalem, the sending of students from the Orthodox East to the University of Oxford and of an English student to the Theological College of the Church of Constantinople in the island of Halki, the increasing number of voluntary societies in England and America which are working for the furtherance of intercommunion with the East, the many friendly visits which have been paid by English and American bishops to dignitaries of the Greek and Russian Churches, and the unvarying courtesy and goodwill with which they have been received; above all, the frequent occasions on which the clergy of our Churches in many lands have been able to minister to Orthodox Easterns in cases of

¹ See above p. 334.

emergency, and conversely. Whilst they have no desire to over-estimate the effect or the immediate value of things such as these, they are confident that such interchange of friendly offices cannot but have a real effect as time goes on.

Your Committee are of opinion that efforts after unity are in no sense furthered by a whittling away of our distinctive position, and hold that whilst we should always be ready to answer the questions of others as to our own position, we are bound to seek a like satisfaction at their hands. Nevertheless, they would lay stress upon the futility of putting definite questions on crucial points of ecclesiastical order to individual dignitaries of the Eastern Churches, which they can only answer in accordance with their existing canons. They are strongly of opinion that the more satisfactory way is to seize every opportunity of mutual service, in the sure conviction that obstacles which now appear insurmountable may in course of time be found to vanish away. The doubts which have been expressed in the Greek Churches with regard to Baptism as ministered by us have already been laid to rest in the sister Church of Russia, where the question has been investigated and dealt with in the light of acknowledged facts. We venture to hope that the use which is already being made, in exceptional circumstances, of the services of our Ministry may increase and spread until it shall lead to the diffusion of a more accurate knowledge, and so put an end to the last remaining doubts on their part on the subject of the validity of our Orders.

Your Committee would call attention to Resolution 36 of the Lambeth Conference of 1897, which ran as follows:—

“That the Archbishops of Canterbury and York and the Bishop of London be requested to act as a Committee, with power to add to their number, to confer personally or by correspondence with the Orthodox Eastern Patriarchs, the ‘Holy Governing Synod’ of the Church of Russia, and the chief authorities of the various Eastern Churches, with a view to consider the possibility of securing a clearer understanding and of closer relations between the Churches of the East and the Anglican Communion.” . . .¹

They are of opinion that a Committee of this character should be constituted and made permanent, and that it might well take cognisance of all that concerns our relations with the Churches of the Orthodox East. Further, they would lay stress on the fact that all communications which concern the whole Orthodox Eastern Communion, in order to be effective, must be made to the authorities of that Communion conjointly, and not to individuals only.

With a view to a fuller and more effective comity between

¹ See p. 205.

them and us, your Committee are of opinion that it should be the recognised practice of the Churches of our Communion

(1) at all times to baptize the children of members of any Church of the Orthodox Eastern Communion in cases of emergency, provided that there is a clear understanding that such baptism is under no circumstances to be repeated;

(2) at all times to admit properly qualified communicant members of any Church of the Orthodox Eastern Communion to communicate in our Churches when they are deprived of the ministrations of a priest of their own Communion.

Your Committee are also of opinion that in cases where there are large numbers of Orthodox Easterns dwelling amongst our people and without spiritual ministrations of their own, as in many parts of Canada and of the United States of America, the Bishops more especially concerned might be advised to communicate with the Patriarchs or Governing Bodies of the Churches concerned, informing them of the facts and saying that, in the event of a priest (or priests) being sent to minister to such Orthodox Easterns, both the Bishop and his clergy would be glad to extend to him (or them) all possible help and sympathy.

Further, in view of the fact that a National Council of the Russian Church is about to assemble, for the first time for over two hundred years, your Committee are of opinion that it is desirable that a letter of greeting should be sent from the Lambeth Conference to this Council, and that the letter should be conveyed to the Council by two or three Bishops if possible; and that His Grace the President should be requested to cause such a letter to be written and to sign it on behalf of the Conference, and to nominate Bishops to convey it to the Council.

II.

THE SEPARATE CHURCHES OF THE EAST.

Your Committee have taken into consideration the condition of the ancient separate Churches of the East, and desire to reaffirm their conviction that our position in the East involves real obligations in regard to the Churches which, whatever their shortcomings, have at least stood alone in the maintenance of our Holy Faith in many lands; and this under much obloquy and amid many persecutions. Nor, in spite of the fact that they have all rested under the imputation of heresy at one time or another, can they simply be thrown aside together on this ground. The Armenian Church, now scattered far and wide with the ancient nation of whose history it is the most striking and significant part,

declares with justice that its absence from the Council of Chalcedon was due to political reasons more than anything else, and has always strenuously denied, and apparently with no little reason, the charges of Aphthartodocetic heresy which have been levelled against it. The doctrinal position of the little East Syrian Church which was once implicated in Nestorianism seems to call for fresh consideration in our day; whilst modern investigations necessitate a re-examination of the relation in which Nestorius himself stood to the heresy which bears his name. It has been contended that the Monophysite heresy has no longer any real hold amongst the Syrian Jacobites, and that it is even less vigorous in the Coptic Church. Similar statements have been made with regard to the Syrian Churches in Southern India. How far these estimates are true is of course matter for careful study: in themselves they are undoubtedly probable, for it is the nature of heresy to die away, even as it is the nature of the Faith to grow and spread. But at least it is clear that the matter calls for investigation, and that these struggling Christian Churches, each and all of which have often turned towards us for help, have a real claim upon our love and our sympathy.

In view of these facts, your Committee are of opinion that steps should be taken to ascertain the doctrinal position of the separate Churches of the East, with a view to possible inter-communion: and that this could best be done by the appointment of commissions to examine the doctrinal position of each of them, and, for example, to suggest some carefully and sympathetically framed statement of the Faith as to our Lord's Person, in the simplest possible terms, which might be submitted to the particular Church, when feasible, in order to ascertain whether it represented the belief of that Church with substantial accuracy. And they are of opinion that, in the event of such doctrinal agreement being obtained, it would be right (1) for any Church of the Anglican Communion to admit individual communicant members of those Churches to communicate with us when they are deprived of this means of grace through isolation, and conversely, for our communicants to seek the same privileges in similar circumstances; and (2) for the Churches of the Anglican Communion to permit our communicants to communicate on special occasions with these Churches, even when not deprived of this means of grace through isolation, and conversely, that their communicants should be allowed the same privileges in similar circumstances. Further than this, however, your Committee do not think it would be right to go, without taking into account the effect which such action might have upon our relations with other Churches.

III.

THE LATIN COMMUNION.

Turning now to the Latin Communion, your Committee record with deep interest certain more or less marked changes in the relation between the Latin Church and the Christian world in general. (1) They notice the freer entrance of Roman Catholic theologians into the general field of modern scholarship, and they cannot but believe that a commonwealth of learning is a great help towards union; (2) they notice the tendency of many who are not of the Roman Catholic Communion, or, indeed, in many cases, members of any episcopal Church, to look with sympathetic hope towards that great Communion as embodying ideals which they find to be largely lacking in much of the sectional Christianity of to-day, and this all the more when they see a new spirit of intellectual liberty and ecclesiastical and social reform stirring within its borders; (3) at the same time they perceive in the current literature of the Roman Catholic Church a growing interest in the practical concerns of other Churches, and not least of our own, which is sometimes accompanied with a sense of deficiencies in the Latin Church itself for which a remedy will have to be sought outside.

These indications brighten the outlook for the future, but for the present your Committee can only repeat the opinion which has been expressed with deep regret in two former Conferences, viz., that under present circumstances it is useless to consider the question of possible intercommunion with our brethren of that Communion in view of the fact that no such proposal would be entertained but on conditions which it would be impossible for us to accept. Nevertheless they desire to place upon record their conviction that no projects of union can ever be regarded as satisfactory which deliberately leave out the Churches of the Latin Communion; and nowhere more than here would they urge the importance of the cultivation of relations of friendly courtesy on the part of our representatives abroad towards the ecclesiastical authorities in the countries where they live, and the desirability that all chaplains chosen for service on the continent of Europe and elsewhere should be instructed to show this courtesy.

At the same time your Committee feel it necessary to sound a note of warning in a matter which closely concerns our people abroad and at home, that of mixed marriages. Of the newest Roman Catholic regulations on the subject, according to which no marriage, and therefore no mixed marriage, is recognised as valid unless it has been contracted in the presence of the Roman Catholic parish priest or his representative, nor any betrothal as valid unless it has been entered into in the presence of a priest or of two witnesses, your Committee need not here speak further than to

say that such regulations constitute a fruitful means of intimidation or evasion on the part of unconscientious persons, and may easily lead to grievous moral disorders in the case of the ignorant. Further, your Committee earnestly deplore any celebration of a marriage which is not either accompanied or immediately followed by prayer and the invocation of the divine sanction and blessing, and they would urge that our people should be warned that, in the case of a mixed marriage with a Roman Catholic, not only does the canon law of that Communion provide that it shall be thus celebrated, but there is commonly exacted a promise that the children of the marriage shall be brought up as Roman Catholics—that is to say, in a religious system which the Anglican parent cannot conscientiously accept.

IV.

SEPARATE CHURCHES OF THE WEST.

Your Committee desire to repeat the expressions of hearty goodwill and fraternal sympathy which have been made by former Conferences towards the ancient Church of Holland and the Old Catholics of Germany, Switzerland, and Austria. They have watched with much satisfaction and thankfulness the progress of these latter bodies, which have for some time invited us to holy Communion, and to which the Churches of our communion have formally extended the same privileges by resolutions of two Lambeth Conferences. They would like to see a similar relation of fellowship ratified between ourselves and the ancient Church of Holland. At the same time they cannot but deprecate very earnestly the setting up of new organised bodies of Christians in regions in America, England, or elsewhere, where a Church with apostolic ministry and Catholic doctrine offers all religious privileges without the imposition of uncatholic terms of communion, more especially in cases where no difference of language or nationality exists.

With regard to the Spanish Reformed Church and the Lusitanian Church, towards which previous Conferences have expressed their sympathy, both of which look to Bishops of the Irish Church for counsel and support, your Committee desire to say that they welcome the successful efforts which have been made by each of these bodies to bring its liturgy into closer accord with Catholic standards.

V.

THE "UNITAS FRATRUM."

This subject comes before the Conference as one previously discussed in 1878 and 1888,¹ when the matter was left in suspense,

¹ See above pp. 95, 123, 166.

and more recently in a detailed statement on the part of the *Unitas* (1904) regarding their succession and other questions, a statement framed expressly as an appeal to attention on the part of our Communion.

In 1906 the Archbishop of Canterbury appointed a Committee of Anglican Divines to review the problem. In their recent learned Report laid before the present Conference they find the claimed episcopal succession not proven.

On the other hand, the claim of the *Unitas* to respectful and sympathetic consideration is in many ways unique, in view not only of its reverence for Episcopacy, and of its cordial attitude towards our Communion, but of its noble record of missionary service.

The present moment is timely for the consideration of the question, as the annual Synod of the British province of the *Unitas* meets next month (August 4th, 1908), and the decennial General Synod meets at Herrnhut next year, 1909.

Members of your Committee have had the opportunity of meeting Bishop Hassé, President of the Directing Board of the Moravian Church in Great Britain, who was present by invitation; and a free interchange of inquiry and answer took place.

Though personally challenging the conclusions of the Committee of Divines, the Bishop frankly accepted the position created by it for our side. His impressions as to the attitude of his Church as a whole towards closer relations with us were decidedly favourable.

As a result of this interview and of subsequent discussions, four Resolutions are proposed by your Committee for acceptance by the Conference.¹

VI.

THE SCANDINAVIAN CHURCHES.

The Churches of Sweden, Denmark, and Norway are Churches of maritime and adventurous peoples which have much affinity with our own people. They have been brought into intimate contact with the natives of the British Isles at many periods of history, and they have contributed largely to the formation of our race. They have recently become bound by fresh ties to the British Empire, and they are sending forth emigrants into many parts of the United States of America and other countries of the world in which they come in contact with the Church life of our communion. In their own homes these peoples have National Churches in close alliance with the State, which, though in different degrees, have preserved more of a continuity with the past than other Protestant and Reformed Churches on the continent of Europe.

¹ See above p. 334.

Your Committee believe that it will be best in the first instance to refer to our relations with the Church of Sweden. They rejoice to observe that the Resolutions of our previous Conferences (Res. 14 of 1888 and Res. 39 of 1897)¹ have been followed by the official mission of the Rt. Rev. H. W. Tottie, D.D., Bishop of Kalmar, who is the bearer of a Latin letter to our President from the Archbishop of Upsala, dated June 20th, 1908, in which the following sentence occurs: "*Laetamur quod Vos, Episcopi Anglicani, jam pridem spectatis, ut Ecclesiam vestram et nostram inter se societate quadam devinciatis. Id quibus in rebus et quo modo fieri possit, deliberetis, velim, cum Henry William Tottie, episcopo Calmariensi, collega meo carissimo, qui, Vobis benigne permittentibus atque jussu Regis nostri clementissimi, ad concilium quod mox habebitis, venturus est,*" which we may render: "We rejoice that you Anglican Bishops have for some time had in view the binding together of your Church and ours in some sort of alliance. I would ask that you should deliberate as to the points and the method of such an alliance with Henry William Tottie, Bishop of Kalmar, my beloved colleague, who, with your kind permission and under the orders of our most gracious King, is about to come to the Council which you are soon to hold."

Your Committee have taken full advantage of the presence of this honourable and learned envoy of the Swedish Church, and desire to thank him for the courtesy, kindness, and patience with which he has discharged his task towards themselves. They would suggest that before the Conference dissolves he should be invited to deliver this letter in person, and to receive the answer which is contained in the Resolution they have drafted.²

The Bishop of Kalmar produced further evidence in support of what may now, perhaps, be described as the received opinion, that the actual succession of the Swedish Episcopate is unbroken. It appears from documents, to which he has drawn our attention, that importance was attached to the historic Episcopate at different periods in the history of the Church of Sweden.³ He has translated the various forms of consecration and ordination used in it at different times, distinguishing them from the forms of admission to a benefice, with a view to showing that they have been from the first sufficient. With regard to the Form for the Episcopate,

¹ See above pp. 122, 206.

² See above p. 335.

³ The Bishop of Kalmar refers to the "*Kyrko-Ordning*" of 1571, which contains the ritual of the consecration of Bishops and of the Ordering of Priests. On p. lxxxv. of this book it is said, regarding the commission of a Bishop to ordain Priests: "This practice was very useful, and undoubtedly has proceeded from God the Holy Ghost." In the "*Church Law*" of 1686 (chapter xix. sec. 6), which is a book of present authority, it is said that whosoever should venture to minister as a Priest, and is not regularly called or ordained according to the rite there set forth, shall be punished by the Consistorial Court. At present an offence of this kind would be tried, under modern legislation, in a civil court.

the evidence which has been produced is such as to command very serious attention.¹ As regards the transmission of the presbyterate, the use in the ordination of presbyters of the term *Prediko-ämbetet* (ministerium), which appears to have been introduced into the form in 1686, is open to very grave objection; but the term *Prest-ämbetet* (priestly office), which was used in previous ordinals, has been restored since the year 1894. The Bishop of Kalmar has also translated for the use of those members of your Committee who have dealt with this subject the *Ritual of the Holy Supper* and the *Order of Confirmation*, and has called their attention to the fact that the three Creeds are accepted as standards by the Church of Sweden, though only the Apostles' Creed is used in public worship.

In view of all this, your Committee are of opinion that the question of the spiritual validity of the Holy Orders of the Church of Sweden is undoubtedly matter for friendly conference and explanation, and that certain lesser points should also be considered, e.g., as to the form in which the Diaconate is retained, and as to the rite and minister of Confirmation.

It is also very desirable, from an administrative point of view, that there should be some regular episcopal oversight over the

¹ The form used in the consecration of a Bishop is to be found in the service entitled "How a Bishop shall be constituted (inställas) in Office" (chap. xii. of the "Handbok" of 1894). In the course of this service certain important texts of Scripture are read to the Bishop "who is to be consecrated" (som skall invigas). The Archbishop says: "The Lord grant unto thee grace to keep faithfully these words in thy heart! May they abide a rule for thy life . . . so as to sanctify thee for the care of that See which has been committed to thy trust. Of thee does the Church of God expect that thou shouldst consider the weightiness of the office of a Bishop," etc. Then, after a confession of faith, made in the form of the Apostles' Creed, follows examination as to willingness to undertake the office of a Bishop, carefulness therein and as to the preaching of God's Word and the administration of the Holy Sacraments, and care for the congregation (i.e., Church). Then follows the important formula: "God Almighty strengthen and help thee to keep these promises! And according to the authority which on God's behalf is entrusted to me by His congregation (i.e., Church) for this purpose, I hereby commit to thee the office of a Bishop in N. N. diocese, in the name of God the Father, the Son, and the Holy Ghost." Then the Bishop falls on his knees, and hymn 132 of the "Psalmbok" ("O thou Holy Ghost, come within us") is sung, during which the Archbishop delivers to him the King's Mandate and the Bishop's Cross. Then the assistants place on him his Cope, after which the Archbishop delivers to him his Staff. When the singing is ended the Archbishop and the assistants lay their hands upon the Bishop's head, and the Archbishop prays, "Our Father, etc., for ever and ever. Amen"—which is used here as a general prayer with special intention. Then the Bishop's Mitre is put on, and the Archbishop says a prayer very like our "Almighty God and most merciful Father" (said with us between the hymn and the formula "Receive the Holy Ghost"). The service closes with a Benediction.

exceedingly large bodies of Swedish settlers in the United States of America.¹

Your Committee note with pleasure that a kind letter of greeting was also sent to our President by Bishop Skat Rørdam, Primate of Denmark, and they express an earnest hope that the friendly relations already existing between the peoples of Denmark and Norway, as well as Sweden, and English-speaking peoples everywhere may develop into closer relations of religious co-operation. Such co-operation would be specially valuable in the Mission field, where Norwegian missionaries are doing excellent work. There is also a large opening for such co-operation in the mercantile navies at sea, and in many seaports. Your Committee are aware that the Churches of the three countries are quite independent of one another, but they believe that a closer approach to one of them might favourably affect our relations with the others.

VII.

PRESBYTERIAN AND OTHER NON-EPISCOPAL CHURCHES.

Many circumstances have led your Committee to pay special attention to the relations between the Presbyterian Churches and the Churches of the Anglican Communion. To many Presbyterians we owe a deep debt of gratitude for their contributions to sacred learning. We are equally indebted to them for many examples of holiness of life. With regard to their Churches, although their characteristics appear to vary in different countries, they have in many ways a special affinity with our own Communion. Wherever they have held closely to their traditions and professed standards of faith and government, as formulated at Westminster, they satisfy the first three of the four conditions of an approach to reunion laid down by the Lambeth Conference of 1888.² Even as regards the fourth, though they have not retained "the historic episcopate," it belongs to their principles to insist upon definite ordination as necessary for admission into their ministry. Their standards provide that "the work of ordination" should be "performed with due care, wisdom, gravity, and solemnity" "by imposition of hands and prayer, with fasting," by the presbytery; they regard and treat ordination as conferred by those who have themselves been ordained and are authorised to ordain others.³

¹ It is important to notice that the General Convention of the Protestant Episcopal Church in the United States, in the year 1904, passed a Canon (No. 42) enabling a Bishop to approve the use of services in a language other than the English language. Under this Canon the Bishops of that Church may license the use of the Liturgy of the Church of Sweden by any Swedish congregations which may place themselves under their care, and this licence has in fact been given in several American dioceses.

² See above p. 122.

³ See Appendix, note A. p. 434.

Many leading Presbyterian divines maintain the transmission of Orders by a regular succession through the presbyterate.¹ Facts such as these seemed to point to the Presbyterian Churches as those among the non-episcopal bodies with whom it would be most natural and hopeful at the present time for our own Church to enter into closer relations. Indeed, your Committee have been informed that in Australia conferences have been already held between committees of the General Synod of our own Communion and of the General Assembly of the Presbyterian Church with a view to possible reunion.

Your Committee fully recognise that a condition precedent to any project of reunion would be the attainment of a general agreement in doctrine and practice which would violate no essential principle of the Churches of our Communion. They admit that they are not satisfied that, except possibly in Australia, there is as yet evidence of a strong desire on the part of any of the Presbyterian Churches for a closer union with the Anglican Churches. The question of the recognition of Presbyterian orders seems to these Churches to present an insuperable obstacle. But the Committee feel that, before another Lambeth Conference can meet, the course of events may change the situation. In view of the possibilities of the future, they think that it would be a help to the cause of union to state that in their opinion it might be possible to make an approach to reunion on the basis of consecrations to the episcopate on lines suggested by such precedents as those of A.D. 1610.² Further arrangements would be necessary for the period of transition between the present condition of separation and full union on the basis of episcopal ordination. The Committee believe that such arrangements might be framed as would respect the convictions of those who had long and faithfully fulfilled their ministry in Presbyterian orders, without any surrender on our part of the essential principle, laid down in the Preface to our Ordinal, that those who are to minister the Word and Sacraments in the Churches of the Anglican Communion must have been episcopally ordained. In process of time the two streams of Christian life would mingle in the one Church, strengthened by the benefits which each of these contributory streams would be able to bring to the other.

Your Committee deliberately refrain from entering into any details, believing that these can only be profitably discussed when the spirit of unity has drawn the two bodies into closer fellowship with each other. But they have given very careful consideration to the matter, and they wish it to be understood that, in their

¹ See Appendix, note B. p. 437.

² In so far as these precedents involve consecration to the Episcopate *per saltum*, the conditions of such consecration would require careful investigation and statement.

opinion, members of the Presbyterian Churches who have, or may have, a real desire for fuller union with the Churches of our Communion may be assured that the way to such an arrangement as has been indicated above is not barred by obstacles which cannot be overcome by mutual considerateness, under the guidance of Him who is the Spirit alike of unity and truth.

Another remark may remove misunderstanding and make for peace. Anglican Churchmen must contend for a valid ministry as they understand it and regard themselves as absolutely bound to stipulate for this for themselves and for any Communion of which they are members. But it is no part of their duty, and therefore not their desire, to go further and pronounce negatively upon the value in God's sight of the ministry in other Communions.

Although for the reasons stated the Committee have given special attention to our relations with Presbyterian Churches, they have throughout their deliberations considered carefully and earnestly the relations between other non-episcopal Churches and the Churches of our Communion. With many of them, to whose ministers and members we owe, as to Presbyterians, many debts of gratitude for their learning and piety, and in whom we recognise manifold fruits of the Spirit, we desire to be associated in friendly intercourse and common service for the Kingdom of God. The Committee believe that few things tend more directly to godly union and concord than co-operation between members of different Communions in all matters pertaining to the social and moral welfare of the people. It is in the common service of humanity, in the name of Him who is its Lord, that the ties of friendly relationship are most readily created and most surely strengthened.

Further, in the opinion of the Committee much could be done to promote a more cordial mutual understanding, which is the necessary preliminary to all projects of reunion, if the members of our Communion would take pains to study the doctrines and appreciate the position of those who are separated from us, and would be careful to avoid in speech and act anything savouring of intolerance or arrogance. Towards this end, the Committee recommend that private meetings of ministers and laymen of our own and other Churches should frequently be held, such as those which have taken place under the auspices of the "Christian Unity Association" in Scotland, in which, by common study of the Word of God, by frank and friendly discussion, and by united prayer, they could at once realise and deepen the sense of union in the fellowship of Christ. Meanwhile the Committee would commend to the Church an ideal of reunion which should include all the elements of divine truth now emphasised by separated bodies; in a word, the path of efforts towards reunion should be

not compromise for the sake of peace, but comprehension for the sake of truth, and the goal not uniformity but unity.

Finally, your Committee, recalling the words of the Report of the Committee on Church Unity appointed by the Lambeth Conference, 1897,¹ and of the Resolution of the Conference, No. 40,² venture to suggest that the constituted authorities of the several Churches of the Anglican Communion should, as opportunity offers, arrange conferences with representatives of different Christian bodies and meetings for united acknowledgment of the sins of division, and intercession for the growth of unity. Believing as they do that the Spirit of our Lord has been at this time calling us with special clearness to "consider seriously the dangers we are in by our unhappy divisions," they earnestly trust that one result of the present Conference may be a sustained effort to carry out this proposal in a spirit of humble faith, expectant hope, and patient charity.

JOHN SARUM,

Chairman.

APPENDIX OF EXTRACTS ON THE PRESBYTERIAN DOCTRINE OF ORDINATION.

NOTE A.

The earliest authoritative outline of Presbyterian Ministry in Scotland is contained in *The second book of Discipline agreed upon in the General Assembly, 1578 . . . according to which the Church Government is established by Law an(nis) 1592 and 1690.* In Chapter ii. 6, we read: "There are four ordinary functions or offices in the Kirk of God; the office of the Pastor, Minister or

¹ "We consider that the time has now arrived in which the constituted authorities of the various branches of our Communion should not merely make it known that they hold themselves in readiness to enter into brotherly conference with representatives of other Christian communities in the English-speaking races, but should themselves originate such conferences and especially arrange for representative meetings for united humiliation and intercession."

² "That the Bishops of the several Churches of the Anglican Communion be urged to appoint Committees of Bishops, where they have not been already appointed, to watch for opportunities of united prayer and mutual conference between representatives of different Christian bodies and to give counsel where counsel may be asked in this matter. That these Committees confer with and assist each other and regard themselves as responsible for reporting to the next Lambeth Conference what has been accomplished in this respect."

Bishop; the Doctor; the Presbyter or Elder; and the Deacon. 7. Their offices are ordinary and ought to continue perpetually in the Kirk, as necessary for the Government and Policy of the same. . . ." In Chapter iii. 1: "Vocation or calling is common to all that should bear office within the Kirk. . . . 4. This ordinary and outward calling has two parts, Election and Ordination. Election is the choosing out of a person or persons most able to the office that vaikes, by the judgment of the eldership and consent of the congregation, to whom the person or persons be appointed. . . . 6. Ordination is the separation and sanctifying of the person appointed to God and his Kirk after he be well tried and found qualified. The ceremonies of Ordination are fasting, earnest prayer, and imposition of hands of the eldership." In Chapter iv. 1: "Pastors, Bishops or Ministers are they who are appointed to particular congregations, which they rule by the Word of God and over the which they watch. . . . 3. No man ought to ingyre himself or usurp this office without lawful calling. . . . 6. Unto the Pastors appertains teaching the Word of God, in season and out of season, publicly and privately. . . . 7. Unto the Pastors only appertains the Administration of the Sacraments in like manner as the Administration of the Word. . . ."

In Chapter vii. 1, we read: "Elderships and Assemblies are commonly constitute of Pastors, Doctors and such as we commonly call Elders that labour not in Word and Doctrine. . . ." There is, however, no particular reference in this chapter to the power or method of Ordination or to the kind of Eldership (or Presbytery) to which it belongs. The function of Doctor has now lapsed, and the "Ruling Elder" is no longer associated with the Pastors or Presbyters in Ordination.

Next to this come three documents of the Westminster Assembly of Divines. The most important is (1) *The Form of Presbyterial Church Government agreed upon by the Assembly of Divines at Westminster, examined and approved, anno 1645, by the General Assembly of the Church of Scotland*. This, according to Dr. Sprott ("Worship and Offices of the Church of Scotland," p. 85, 1882), has not been revived either by Church or State since 1690. It is, however, except in its implied prohibition of superintendency, in intimate accord with standards that are still valid. Less detailed are (2) *The Confession of Faith agreed upon by the Assembly of Divines at Westminster: examined and approved anno 1647 by the General Assembly of the Church of Scotland: and ratified by Act of Parliament 1690*; and (3) *The Larger Catechism of 1648*.

The Form of Presbyterial Church Government teaches under the head *Of the Church*:

“There is one general Church visible held forth in the New Testament. The ministry, oracles, and ordinances of the New Testament are given by Jesus Christ to the general Church visible . . . until His second coming. Particular visible Churches, members of the general Church, are also held forth in the New Testament.”

Under the head *Of the Officers of the Church* it teaches that the ordinary and perpetual officers of the Church are pastors, teachers, and other church governors and deacons; and that *Pastors* have, with other rights of praying, reading, preaching, and teaching, the right to administer the Sacraments. *Of Ordination of Ministers* it teaches: “(1) No man ought to take upon him the office of a minister of the Word without a lawful calling; (2) Ordination is always to be continued in the Church; (3) Ordination is the solemn setting apart of a person to some public church office; (4) Every minister of the Word is to be ordained by imposition of hands and prayer, with fasting, by those preaching presbyters to whom it doth belong (1 Tim. v. 22, Acts xiv. 23, Acts xiii. 3)”; (5) “The power of ordering the whole work of ordination is in the whole presbytery.”

Under *Directory for Ordination of a Minister* we read: “It being manifest by the Word of God that no man ought to take upon him the office of a minister of the Gospel until he be lawfully called and ordained thereunto; and that the work of ordination is to be performed with due care, wisdom, gravity, and solemnity.” . . . The following requirements are made: (1) Testimonial; (2) Examination; (3) Ability to defend the orthodox doctrine; (4) A minister formerly ordained is to bring a testimonial of his ordination; (5) On the day of ordination is to be “a solemn fast . . . that they may the more earnestly join in prayer for a blessing on the ordinance of God and the labours of His servant. . . . The presbytery shall come to the place, or at least three or four ministers of the Word shall be sent thither from the presbytery; of which one appointed by the presbytery shall preach . . . concerning the office and duty of ministers of Christ”; (6) Questions to the ordinand and promise to “maintain the truths of the Gospel and the unity of the Church against error and schism, and to submit to the discipline of the Church.” (8) “The presbytery, or the ministers sent from them for ordination, shall solemnly set him apart to the office and work of the ministry, by laying their hands on him, which is to be accompanied with a short prayer or blessing to this effect: “Thankfully acknowledging the great mercy of God in sending Jesus Christ . . . and for His ascension . . . and thence pouring out His Spirit and giving gifts to men, apostles, evangelists, prophets, pastors, and teachers; for the gathering and building up of His

Church, and for fitting and inclining this man to this great work [*Here let them impose hands on his head*]; to entreat Him to fit him with His Holy Spirit, to give him, who in His Name we thus set apart to this holy service, to fulfil the work of his ministry in all things," etc.

11. "And in case any person already ordained minister in Scotland, or in any other reformed Church, be designed to another congregation in England, he is to bring from that Church to the presbytery here . . . a sufficient testimonial of his ordination, of his life," etc.

The Westminster *Confession of Faith* in chapter xxv. 2 *Of the Church*, defines the visible Church as follows: "The visible Church, which is also Catholick or Universal under the Gospel (not confined to one nation as before, under the Law) consists of all those throughout the world that profess the true religion, together with their children, and is the Kingdom of the Lord Jesus Christ, the House and family of God, out of which there is no ordinary possibility of Salvation." It proceeds in section 3: "Unto this Catholic visible Church Christ hath given the ministry, oracles, and ordinances of God for the gathering and perfecting of the Saints in this life to the end of the world." In xxvii. 4: "There be only two Sacraments ordained by Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord: neither of which may be dispensed by any but by a minister lawfully ordained." In xxviii. 2 Baptism is specially assigned to "a minister of the Gospel lawfully called thereunto." The *Larger Catechism* has no detail of importance.

NOTE B.

The principles of the three Westminster formularies were argumentatively maintained by many writers in the struggle with Independency in the middle of the seventeenth century. A less-known book of this kind is the *Jus Divinum Regiminis Ecclesiastici* by sundry Ministers of Christ within the City of London, 1647, which maintains in particular the rights of "Ruling Elders." More often quoted is *Jus Divinum Ministerii Evangelici*, published by the Provincial Assembly of London, 1654. Both maintain the "divine right" of Presbyters, and assert that to them is committed the power of ordination and not to the congregation. The latter book, which aimed at comprehending "moderate" Episcopalians, and asserted "that the essence of the ministerial call consisteth in ordination," has apparently had great influence in Scotland, and is frequently referred to with approval by Scottish Divines.

In Principal George Hill's "View of the Constitution of the Church of Scotland," a book of authority (pp. 19, 20, ed. 3, 1835, we read: "Presbyterians hold that preaching the Word, dispensing the Sacraments, and exercising ecclesiastical jurisdiction over Christians are functions which in all ages belong to the office of a Christian teacher; that the right of performing every one of these ordinary functions was conveyed by the Apostles to all whom they ordained; that the persons who in the New Testament are indiscriminately named bishops and presbyters had the right of conveying to others all the powers with which they had been invested; and that every person who is ordained is as much a successor of the Apostles as any Christian teacher can be."

Dr. George W. Sprott, a leading member of the "Scottish Church Society" in the Established Church of Scotland, in "The Worship and Offices of the Church of Scotland" (pp. 187-8, Blackwood, 1882), writes: "It is the doctrine of the Church that Presbyters are the successors of the Apostles in all the ordinary functions of the ministry, and this excludes the claim of Prelates to ordain as an order above Presbyters, leaving them only the same power of order as that which belongs to all who are admitted to the Presbyterate. All the Reformed Churches held that there are only two orders in the ministry of divine appointment—those of Bishop or Presbyter and Deacon."

Dr. Charles Greig McCrie's "The Public Worship of Presbyterian Scotland" (Blackwood, 1892) gives the opinion of a leading minister and ex-moderator of the United Free Church of Scotland. The first words of the book are, "Presbyterianism is essentially a system of Church polity, having government by Presbyters for its distinguishing feature. It differs from Episcopacy in refusing to acknowledge any such governing power in the hands of prelates or diocesan bishops, as would constitute them an order in succession to the apostleship, separate from and superior to Presbyters; it is distinct from Independency, which lodges the government of the Church in the individual congregation. According to Presbyterian rule, all ecclesiastical authority is lodged in the Presbyters as the genuine Bishops of the New Testament, with whom is the true apostolical succession, the Presbyters being associated, for purposes ministerial or administrative, in congregational sessions, classical presbyteries, provincial synods, and general assemblies."

Dr. Robert Herbert Story, late Principal of Glasgow University, a writer of another school, in his Baird Lectures for 1897 ("The Apostolic Ministry in the Scottish Church"), writes as follows: "What is the Apostolic Ministry? To that question I reply: A ministry exercised in the spirit and after the example of the first planters of Christianity, and transmitted from them to us in an orderly and recognisable succession" (p. 4); and on p. 24: "The

minister of a Presbyterian congregation is just as much an *episcopus* as any member of the Roman hierarchy, in the primitive sense of the term. He is the president, the administrator, the representative of the congregation, and the primitive bishop was no more. He is chosen by the congregation and set apart to his office by his fellow-presbyters as was the primitive bishop." But elsewhere he seems to speak rather lightly of the importance of succession as a fact—*e.g.*, pp. 5 and 248.

In the "Book of Common Order . . . issued by the Church Service Society," ed. 3, 1874, pp. 225-6, the following prayers form part of the *Ordination Service*: "Especially do we at this time bless Thee, that when Jesus Christ Thy Son ascended up on high He condescended to call the children of men to be His ministers, and gave gifts unto them, that they might, as apostles and prophets, lay the foundations of His Church, and as evangelists, pastors and teachers, in perpetual succession, enlarge and feed and guide the same, promising to be with them always until His second coming in majesty to judge the world.

"And now, O God, look down, we earnestly beseech Thee, with favour upon this thy servant who is called and offers himself to take part in this great work. Cleanse him from all iniquity; purify and comfort his heart. And as we in Thy name, do by the imposition of our [*Here the presiding Presbyter shall lay his hands upon the head of the Candidate, the other Presbyters standing near laying on each his hand*] hands, ordain him a Presbyter in Thy Church, and commit unto him authority to minister Thy Word and Sacraments, O do Thou, who healest what is infirm, and suppliest what is wanting, receive and strengthen him for Thy service, giving him the unction of the Holy Ghost."

This book has no official authority, but it expresses clearly the opinion of its respected compilers and of the large number of ministers who use it. It probably represents the tenor of the form of Ordination generally used.

XIX.

Report of the Committee Appointed in 1897 to Consider the Relation of Religious Communities within the Church to the Episcopate.

[PRESENTED TO THE LAMBETH CONFERENCE, 1908.]

The following Resolutions were adopted by the Lambeth Conference of 1897, and the Report¹ referred to in the first of these Resolutions was presented to the Conference and published with the Encyclical Letter and Resolutions of the Conference :—

“That this Conference recognises with thankfulness the revival alike of Brotherhoods and Sisterhoods and of the Office of Deaconess in our branch of the Church, and commends to the attention of the Church the Report of the Committee appointed to consider the Relation of Religious Communities to the Episcopate.” (Resolution 11.)

“In view of the importance of the further development and wise direction of such Communities, the Conference requests the Committee to continue its labours and to present a further Report to His Grace the Archbishop of Canterbury in July, 1898.” (Resolution 12.)

In accordance with the first of these Resolutions the Committee, or such members of it as were able to take part personally or by letter in its deliberations, drew up the Report hereto appended, which was duly transmitted to the Archbishop of Canterbury (Dr. Temple) on November 28, 1898.

Appended also is a copy of the Letter written by the then Bishop of Winchester (now Archbishop of Canterbury) as Chairman of the Committee to Archbishop Temple, November 11th, 1901.

This letter explains the circumstances which caused the delay in the publication of the Report prepared in 1898. The Report, with the covering letter prefixed to it, was, by Archbishop Temple's direction, published in 1902, and circulated to all members of the Anglican Episcopate.

¹ See above, p. 215.

The procedure recommended in 1897 has thus been duly followed, in the hope that the publication of the Report and its consideration by such persons as are specially interested in the subject might result in the gradual formation of a sound and deliberate judgment upon the points to which it refers, although, as is obvious, the recommendations it contains have no authoritative or binding character.

Of the original Committee of twenty-one members appointed in 1897, eight have passed away, and some of those who remain are now for different reasons unable to give us practical help. Some of the vacant places have during the last five years been filled up by the appointment of the present Bishops of London, Winchester, and Wakefield.

The Committee, thus reinforced, has held occasional meetings, and its members have been in touch with the authorities of the various Religious Communities, and with those who are specially occupied in promoting the revival of the ancient office of Deaconess.

The Committee desires now to express its adherence to the recommendations contained in the Preliminary Report (November 28th, 1898). The Committee further invites the acceptance by the Lambeth Conference of the following recommendation:—

“That the Archbishop of Canterbury be requested to transmit a copy of this present Report to every Diocesan Bishop in the Anglican Communion, accompanying it with a request that it may be duly considered, and that each Province of the Anglican Communion will, if it consents to do so, send to him, through its Metropolitan, before July 31st, 1910, a statement of the judgment formed in that Province upon the subject dealt with in the Report.”

The Committee recommends that, from the information thus officially obtained, a statement of facts and (if the communications received render this possible) a series of definite recommendations be prepared by the Consultative Committee of the Lambeth Conference or such Council of Reference, if any, as the Conference may have formed.

The Committee believes that in this way the opinion of the Church can best be ascertained and guided upon a subject of great and increasing importance. The development of the Community system in different parts of the world is necessarily subject to very different conditions, and it is important that all the features of these variations, in different parts of the Anglican Communion, should be well and duly considered, and that every opportunity should be given for the expression of local opinion on the basis of well-weighed experience before the final adoption of any line of definite recommendation as to the policy of the Church at large.

The foregoing remarks and recommendations have reference to

the relations to the Episcopate of Religious Communities in the stricter sense of the term.

The other branch of the subject which was referred eleven years ago to the Committee is that of the revival of the Order or Office of Deaconess. To that question your Committee has, through some of its members, given assiduous attention; and it is not without a sense of disappointment that the Committee recommends yet again the postponement of formal or authoritative corporate action throughout the Church.

The Committee has had before it a great deal of information upon what has been and is being done both in England and in the United States, as well as in Indian and other Mission fields for the development and organisation of Deaconess' work. It is obliged to recognise the fact that the progress of this work has been slow, though steady, and that at present it derives its strength from comparatively few centres. The Committee, having regard both to the lessons of the Church's history in the past, and to the advice of those now most interested in the Deaconess system, is of opinion that it would be inadvisable at this stage, at once so inchoate and so tentative, to lay down authoritative directions which might tend prematurely to stereotype the lines of future expansion. The Committee therefore regards it as likely to be most beneficial to the interests of the Deaconess system that the Report be again postponed, and that further time should thus be allowed for freedom of growth and development in the Deaconess work in the different conditions prevailing in different Dioceses.

The Committee takes this opportunity to call the attention of the Conference to the very important recommendations of the Lambeth Conference, 1897, No. 2 B,¹ which dealt with the four subjects of (1) the title, (2) the training, of the Deaconess, (3) the joint existence, side by side, of the two systems (*a*) of community, (*b*) of individual life, and (4) the desirability that, as far as possible, there should be an approximation "in the manner of setting apart and licensing Deaconesses in the various Dioceses of our Communion."

RANDALL CANTUAR :

Chairman.

June 23rd, 1908.

COMMITTEE ON "THE RELATION OF RELIGIOUS COMMUNITIES WITHIN THE CHURCH TO THE EPISCOPATE."

The Committee appointed by the Lambeth Conference to consider and report on "The Relation of Religious Communities within the Church to the Episcopate" having been instructed to make a Report in the month of July, 1898, desire to communicate

¹ See above, p. 216.

to your Grace the following propositions as containing principles in which a basis of agreement might be found.

A. It is essential for a due relation—

1. That there should be on the part of the Episcopate a recognition of Religious Communities within the Church of England, and of the Religious Life as expressed in the Rule of such Communities.
2. That there should be on the part of the Communities a distinct recognition of the authority of the Episcopate.

B. *The Visitor.*

1. The Bishop of the Diocese should be, *ex officio*, Visitor of the Mother-House of any Community established in his Diocese.

The Committee have had before them several proposals for the creation or election of a Visitor in the case of the Bishop of the Diocese being unwilling to accept the office. The Committee recommend that in such cases the Community should elect its own Visitor, subject to the approval of such election by the Archbishop or Metropolitan of the Province.

As to the visitation of Branch-Houses provision should be made in the Statutes of the Community to determine the co-relation and co-ordination of the authority of the Visitor of the Mother-House and that of the Bishop of the Diocese in which the Branch-House is situated.

2. The functions of the Visitor are

(1) To insure that the constitution of the Community as originally established, or subsequently modified by Statute, has received authoritative sanction. Such authoritative sanction should be derived either from an Episcopal Visitor or from the Archbishop or Metropolitan of the Province.

(2) To secure, by personal Visitation either *proprio motu* or on appeal, that the Statutes and Rule of the Constitution are duly observed. Such appeal should be open to every member of the Community.

3. Apart from visitatorial power, it belongs to the ordinary authority of the Bishop of the Diocese to license the Clergy who are to minister in the Chapel of the Mother-House of the Communities, and to regulate the due administration of the Sacraments and the Services appointed in the Book of Common Prayer.

In the Branch-Houses the Committee recommend that the Ministering Clergy shall be licensed by the Bishop of the Diocese on the nomination of the Visitor, or of the Governing Body, of the Mother-House.

C. The Constitution of each Community should contain—

- a. The distinct recognition of the Doctrine and Discipline of the Church of England as supreme.
- b. Provision for formation of a proper Governing Body.
- c. Provision for rules for imposition of, and release from, vows, solemn promises, or engagements with the Community; it being secured that the formal Profession of the Members of a Community should be always made before the Bishop of the Diocese, or some deputy appointed by him for that purpose.
- d. Provision for due rules as to additional Offices, books of Devotion, and ornaments and appliances of House and Chapel.
- e. Provision for due rules as to possession and disposition of property.

D. In the opinion of the Committee time should be given to new Communities to deliberate over their Statutes under provisional sanction.

As a matter of course several points relating to the life and work of Religious Communities have in the course of our deliberations and inquiries come incidentally before us, but on these we have expressed no opinion, as they do not fall within the terms of our reference.

For the same reason, though profoundly convinced of its bearing upon the future of Religious Communities, we have made no special reference to the means by which the inner life of their members can be directed, their mental powers strengthened, their capacities for usefulness in the Kingdom of our Blessed Lord developed.

W. OXON :

November 28th, 1898.

Chairman.

COVERING LETTER.

*To His Grace the Archbishop of Canterbury, President of the
Lambeth Conference of 1897.*

November 11th, 1901.

MY LORD ARCHBISHOP,

In the Autumn of 1898 your Committee,¹ through its Chairman the Bishop of Oxford, Dr. Stubbs, transmitted to your Grace the Report which had been agreed upon by such members of the Committee as had been able to take part in its deliberations upon the first branch of the subject entrusted to it; and the Chairman, in accordance with the request of the Committee, further informed your Grace of the hope we then entertained that a report upon the second branch of the subject (*Deaconesses*) might be prepared and presented at an early date. Your Grace, on informally receiving the Preliminary Report thus transmitted, expressed an opinion that its formal presentation and publication might with advantage be postponed until the whole Report in both its parts was complete.

It has seemed to your Committee to be desirable to present again to your Grace the original Report, notwithstanding the fact that the second branch of the subject has not yet been dealt with. Its publication, in such form as your Grace may think desirable, is somewhat anxiously awaited, and a prolonged delay might, in

¹ The Committee, as appointed in July, 1897, was as follows:—

- Bishop of Albany (Dr. Doane).
- .. Bloemfontein (Dr. Hicks).
- .. Calcutta (Dr. Johnson).
- .. Christchurch, N.Z. (Dr. Julius).
- Bishop in Corea (Dr. Corfe).
- Bishop of Fond du Lac (Dr. Grafton).
- .. Grahamstown (Dr. Webb).
- .. Goulburn (Dr. Chalmers).
- .. Lincoln (Dr. King).
- .. London (Dr. Creighton).
- .. Marlborough (Dr. Earle).
- .. Oxford (Dr. Stubbs) (*Chairman*).
- .. Pennsylvania (Dr. Whitaker).
- .. Quebec (Dr. Dunn).
- .. Reading (Dr. Randall) (*Secretary*).
- .. Rochester (Dr. Talbot).
- .. Rockhampton (Dr. Dawes).
- .. St. Andrews (Dr. Wilkinson).
- .. Vermont (Dr. Hall).
- .. Wakefield (Dr. Walsham How).
- .. Washington (Dr. Satterlee).
- .. Winchester (Dr. Davidson).

the opinion of your Committee, lead to misapprehension as to the cause. Circumstances have led to the Committee finding itself unable to proceed as rapidly as had been expected in the preparation of a Report upon the "Deaconess" question, and we are reluctantly obliged to ask your Grace to sanction a further postponement, and also to add a few additional members to the existing Committee. It is obviously of the highest importance that we should if possible secure a firm co-operation between the action taken in England and the action taken in the United States in a matter of such moment, and the necessary consultation cannot be carried on without considerable delays. The loss your Committee has sustained in the death of two of its foremost members, specially conversant with such questions, has hampered our action. We have good hope, however, that before very long we may be able to report upon the subject and to make recommendations upon such matters as the following :—

- (1) The qualifications necessary for the Office of Deaconess, as to age, training, and freedom from domestic or other responsibilities.
- (2) The manner in which a Deaconess ought to be set apart for her Office.
- (3) The nature of the obligations which ought to be laid upon her and of the duties she ought to discharge.
- (4) The form of Commission and of Licence which she ought to hold.
- (5) The Rules which ought to be observed when a Deaconess removes to another Diocese from that in which she was set apart.

Upon all these points we are obtaining information, and are taking counsel with those whose special knowledge of the subject enables them to give us material aid.

In the meantime we now desire, on behalf of the Committee appointed in the Conference of 1897, formally to present to your Grace the appended Report upon the first branch of the subject—that, namely, which concerns the Relation to the Episcopate of "Religious Communities" in the stricter sense of the term.

RANDALL WINTON :

Chairman.

INDEX

N.B.—In the following index, the letters (a), (b), (c), (d), (e), prefixed to the page-reference, indicate that the passage referred to will be found in the official documents of the first, second, third, fourth, or fifth Conference respectively. Where (N) is prefixed, the reference is to the Narrative in Part I of the volume.

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